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THE JOURNAL OF AMERICAN FOLK-LORE.

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THIRD ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Third Annual Meeting of the American Folk-Lore Society was held at the Columbian University, Washington, D. C., on Tuesday and Wednesday, December 29th and 30th.

The Society was called to order at 11 A. M., President Mason in the chair.

The President remarked that in the last decade of the nineteenth century, when all the world was looking forward, it was a relief to vary this mental attitude by occasionally glancing backward, and considering the past as it appeared by its survival in the present. The records of the past formed an essential element in the interpretation of the future. He introduced President Welling of the University, who made an address of welcome.

President Welling said that on behalf of the Trustees of the University, and in the name of his colleagues in the faculty, he bade the Society heartily welcome. It was a happy incident of the evolution of science, that a society is formed for the scientific study of folk-lore, of the fragments of history preserved in tradition. These must be interpreted by reason, excluding false hypotheses and conclusions. He used the illustration of the young apprentice, who, as the story related, out of bits of glass dropped by his master, formed the illuminated window of Lincoln cathedral; in this way it might well be that the neglected remainder of antiquarian knowledge might make a whole more brilliant than its accepted elements, as Walter Scott, in incorporating refuse bits of history into his wonderful romances, had delineated the most valuable picture of the times to which they related, as preserving their spirit. But this fragmentary material must address itself to the interpretative reason. It was not until the rays of stars had been examined under the spectroscope, that we learned their actual constitution; in the same manner, as between more than Fraunhofer lines, we could read the spectra of civilizations long passed away. Horace Walpole had boasted that he

knew nothing about the ages that had known nothing; but for his own part, he knew no such ages.

On behalf of the Anthropological Society of Washington, an address was made by Major John W. Powell, Director of the Bureau of Ethnology.

Major Powell said that the various sciences had now been differentiated into a great number of departments, each cultivated by an army of investigators. The history of civilization was marked by temples of philosophies which had fallen into ruins! The last endeavor of the sort had been made by Herbert Spencer, a structure as unstable as the others.

The only hope for any successful philosophy of the future was that a system might be gradually erected by the united efforts of all thinkers and investigators, as the final generalization of their labors. Archæology took part in this labor, by its research into the efforts of the artists and artisans of the past, for this purpose opening tombs and mounds, exploring the buried cities of the world, and in a great variety of ways making studies in human culture as exhibited in the arts. Other students engaged in the examination of constitutions, laws, forms of government, national, local, and municipal, and endeavored to understand the organization of former societies, carrying their inquiries into the heart of savagery and barbarism. A third kind of knowledge was that of the languages of mankind, including not only those of civilization, but of the lowest peoples. In pursuit of this class of studies, linguistic societies had been formed. Fourthly came psychology now pursued by scientific methods in all institutions of learning. Last of all might be named philosophy, — the understanding of those attempts at interpreting the unknown which had been made by the great schools of the past and by celebrated masters, such as Plato, Aristotle, Spinoza, or Hegel. But in these latter days it had dawned upon the minds of men that it might be interesting to know not merely what were the conceptions of distinguished individuals, but also those entertained by the multitude, — to examine the wisdom of the many as distinct from the wisdom of the few, — to comprehend the learning, the expectation, and the philosophic conceptions of the people, — that is, to say, folk-lore. For this purpose a new society had been formed, the material with which it is concerned being a part of the province of anthropology, as anthropology itself is only a portion of the universal science.

In what manner have the facts of the universe been understood? Even among the most savage peoples there have been attempts at such understanding, the general feature of these being that they know more about what we consider as the unknown than about what

is known. To comprehend the manner in which unknown things have been explained is the task of Folk-Lore Societies of the present day. Of systems of explanation, there have been in especial three. In savagery, all events are attributed to the agency of animals. Coming to a later stage, to the era of barbarism, we find it characterized by the power attributed to personified forces of nature, to gods of the day, the night, and the like. To this philosophy has been given the name of physitheism. Men attribute everything unknown to them to the influence of such personified beings. Proceeding to the beginnings of civilization, a new method of interpretation presents itself. Occurrences are explained as the acts of spirits, to whom is assigned everything mysterious.

At the present day, these three methods of accounting for phenomena coexist. In searching into the conceptions held by men in our own time, we are therefore dealing with notions which represent successive stages of philosophy. He was glad to welcome explorers in the field of popular belief.

Mrs. J. M. Lander, Mrs. W. H. Seaman, and Miss Emily T. Mason presented credentials as delegates from the Women's Anthropological Society of Washington, and Mr. A. F. Chamberlain from the Canadian Institute.

The Society proceeded to hear the reading of papers. (These it is intended to print, either as a whole or by abstract, in the numbers of the *Journal of American Folk-Lore* for the current year.) The papers read and discussed during the meeting on Tuesday were as follows : —

Mr. Frank Hamilton Cushing, Bureau of Ethnology, Washington, D. C. : Story of the Unborn Men or Villagers of the Underworld ; a Zuñi folk-tale.

Mr. Alexander Francis Chamberlain, Toronto, Ont. : Human Physiognomy and Physical Characteristics in Folk-Lore.

Mr. William Wells Newell, Cambridge, Mass. : Remarks on American Burial Customs.

Prof. Alcée Fortier, Tulane University, New Orleans, La. : A Few Louisiana Folk-Lore Stories (translations of French tales).

Miss Alice C. Fletcher, Washington, D. C. Holder of the Thaw Fellowship of the Peabody Museum, Cambridge, Mass. : Folk-Tales of the Nimipu or Nez Percés Indians.

In the evening, a discussion took place on the place of Folk-Lore in Anthropology, led by the President of the Society.

Mr. Walter Hough, Local Secretary of the Annual Meeting, gave an account of Folk-life in and about the National Capital, illustrated by photographs taken for the purpose.

On Wednesday, at 10 A. M., the Society met for the transaction of business.

Mr. Walter Hough, Mr. A. F. Chamberlain, and Mr. Perry B. Pierce were appointed a committee for the purpose of nominating officers for the ensuing year.

The Report of the Council for the year 1891 was read by the Secretary, as follows:—

The Council is glad to be able to report satisfactory progress during the year. It would appear that the Society now occupies a position which gives good reason to hope for its rapid growth in membership and utility.

The principal means by which it is hoped to increase the influence of the Society is by the establishment of local societies, which may coöperate with the general organization, while at the same time preserving individual independence and initiative. It would seem that there is no better basis for such meetings than that afforded by observation of the different elements which compose the population of American towns. In the interests of history it is desirable to make studies of the character, ideas, and gradual assimilation of these elements. In all the larger cities opportunity is thus offered to come into close contact with the life and thought of many races, making an instructive and entertaining field of investigation.

In their last Annual Report the Council called attention to the opportunity for original inquiry offered by the traditions, beliefs, and customs of aboriginal races. They pointed out the rapidity with which the opportunity is passing away, and the likelihood that, in consequence of incomplete record, many problems will remain unsettled, the solution of which is highly important to the history of thought. During the past year these observations have received vivid illustration; the religious movement among many Indian tribes has exhibited the rapidity with which the ideas of civilization are extending among the latter; while rites and customs are daily ceasing to be celebrated, or modifying their character. The least which can be expected of Americans is to take the necessary pains for preserving an account of this primitive life, the memory of which all succeeding generations will regard as a precious possession.

It appears to the Council that the time has now arrived when this Society may take a more active part than formerly in promoting these investigations, not only without interfering with any agency now in existence, but in such a manner as to promote the methods and objects of all such agencies. The first principal method by which research may be encouraged is by providing for necessary publication. At the present time there exist no adequate means by which the investigations of individual explorers in this field can be printed; and there can be no better aid to students than by pro-

viding for putting into permanent form the result of their labors. As a step in this direction, the Society proposes, as soon as possible, to begin the publication of a series of monographs to be entitled, "The Memoirs of the American Folk-Lore Society." The first volume of this series is expected to be ready in the latter part of the year.

The Council has received and accepted reports from the Secretary, Treasurer, and Editorial Committee.

The Secretary reports that he has on his books the names of 8 Life Members and 442 Annual Members, while, either directly or through the publishers, sixty libraries are subscribers to the publications of the Society.

The summary of the Treasurer's report is as follows : —

RECEIPTS.

From W. W. Newell, acting Treasurer for 1890	.	\$347.80
Fees, December 4, 1890, to December 28, 1891	.	1,329.00
Life memberships	.	100.00
Sale of Journals, and covers	.	53.40
Interest on money invested	.	15.50
Other sources	.	10.22
Total	.	<u>\$1,855.92</u>

EXPENSES.

H. O. Houghton & Co., for printing Journal	\$1,102.96
Other expenses, postage, etc.	<u>115.20</u>
Total	<u>1,218.16</u>
Balance to new account	\$637.76

The Editorial Committee report that during the year 1891 the only publication of the Society has been the Journal of American Folk-Lore, the conduct of which has been committed to the charge of the Secretary. The ideas and motives which have directed the selection of matter have not varied from the methods previously announced.

The date of publication has been retarded more than is agreeable ; in future it is hoped to secure greater regularity in the time of its appearance.

If the Society shall succeed in establishing a larger number of local branches, a tolerably full abstract of the proceedings of these would make an important part of the Journal ; the ideas and topics of one local Society would furnish suggestions for the meetings of

others ; and papers of permanent value and originality, contributed to local meetings, would naturally be included in the Journal of the general Society. The stimulus thus offered would no doubt result in a considerable increase of the attention paid to the study of the different branches of folk-lore.

The Committee on Nomination of Officers for 1892 made their report, which was adopted by acclamation, as follows :—

President, Prof. Frederic Ward Putnam, Harvard University, Cambridge, Mass.

Council. — Hon. Charles C. Baldwin, Cleveland, Ohio ; Dr. Franz Boas, Clark University, Worcester, Mass. ; Dr. H. Carrington Bolton, New York, N. Y. ; Prof. Daniel G. Brinton, M. D., University of Pennsylvania, Philadelphia, Pa. ; Prof. Thomas Frederick Crane, Cornell University, Ithaca, N. Y. ; Mr. Stewart Culin, Philadelphia, Pa. ; Dr. James Deans, Victoria, B. C. ; Rev. J. Owen Dorsey, Bureau of Ethnology, Washington, D. C. ; Miss Alice C. Fletcher, Washington, D. C., Holder of the Thaw Fellowship of the Peabody Museum, Harvard University ; Dr. J. Walter Fewkes, Hemenway Southwestern Exploring Expedition, Boston, Mass. ; Prof. Alcée Fortier, Tulane University, New Orleans, La. ; Prof. Horatio Hale, Clinton, Ont. ; Mr. Charles Godfrey Leland, Florence, Italy ; Prof. Otis T. Mason, Smithsonian Institution, Washington, D. C.

The President gave notice of an amendment to the rules, to come up for action at the next Annual Meeting, by which the Presidents of local societies should, *ex officio*, become members of the Council, in addition to the fourteen Councillors now provided for : also, of an amendment by which retiring presidents should be added to the Council.

The formation, by vote of the Council, of the following committees, was announced :—

Committee on Additional Publications. — Major John W. Powell, Dr. Franz Boas, Prof. Daniel G. Brinton, Prof. Thomas Frederick Crane, Mr. Stewart Culin, Prof. Alcée Fortier, and the President and Secretary, *ex officio*.

Committee on Revision of Rules and Incorporation of the Society. — Prof. Otis T. Mason, Hon. Charles C. Baldwin, Dr. H. Carrington Bolton, Rev. J. Owen Dorsey, Dr. J. Walter Fewkes.

Editorial Committee. — Dr. Franz Boas, Prof. Daniel G. Brinton, Prof. Thomas Frederick Crane, Rev. J. Owen Dorsey, John H. Hinton, M. D., Mr. William Wells Newell, Prof. Frederic Ward Putnam.

Committee on Correspondence with Local Societies. — Miss Alice C. Fletcher, Prof. Alcée Fortier, Prof. Frederic Ward Putnam, Prof. Calvin Thomas.

Committee on the Conduct of the Annual Meeting, 1892. — Mr. Walter Hough, Local Secretary of the Annual Meeting for 1891, the Retiring President, and the Secretary.

It was voted by the Council that the Annual Meeting for 1892 should be held in Boston, Mass., the date to be hereafter determined.

The Local Secretary read the following list of members elected : — Mr. Paul Brockett, Mr. William Dinwiddie, Mrs. Edward Goodfellow, Mr. Frederic Webb Hodge, Rev. Sheldon Jackson, Mr. S. H. Kaufmann, Mr. Perry B. Pierce, Mr. James C. Pilling, Mr. E. Francis Riggs, Paymaster Eustace B. Rogers, U. S. A., Mr. Thomas W. Smillie, Mr. George Rockford Stetson, Mr. William B. Taylor, Mrs. A. H. Thompson, all of Washington ; Hon. C. E. Belknap, House of Representatives ; Mr. Warren K. Moorehead, Xenia, Ohio ; Prof. Merwin Marie Snell, Catholic University of Ohio.

The papers read and discussed at the sessions on Wednesday were :—

Mrs. Fanny D. Bergen, Cambridge, Mass. : Some Bits of Plant-Lore.

Dr. James Deans, Victoria, B. C. : a Haida Folk-Tale.

Rev. J. Owen Dorsey, Bureau of Ethnology, Washington, D. C. : Nanibozhu in Siouan Mythology.

Mr. Alexander Francis Chamberlain, Toronto, Ont. : A Mississagua Legend of Nanibozhu.

Hon. C. E. Belknap, House of Representatives, Washington, D. C. : An Indian Legend of the Trailing Arbutus (from Lake Superior).

Miss Alice C. Fletcher, Washington, D. C. : The Haethuska Society among the Omahas.

Mr. James Mooney, Bureau of Ethnology, Washington, D. C. : Cherokee Talismans.

Mr. J. N. B. Hewitt, Washington, D. C. : Thadodaho and the Founding of the Iroquois League.

Dr. J. Walter Fewkes, Hemenway Exploring Expedition, Boston, Mass. : The Ceremonial Circuit among the Hopi Indians.

Mr. Frank Hamilton Cushing, Washington, D. C. : A Zuñi Version of the Italian Folk-Tale of the Cock and the Mouse.

On Wednesday afternoon, Prof. Mason, President of the Society, gave a reception at his house, which was numerously attended by the members of the Society and their friends.

A vote of thanks was passed to the Columbian University, to the Women's Anthropological Society, and to the local officers of the meeting.

The following is a list of the committees concerned with the organization of the meeting : —

Committee on Arrangements. — J. Owen Dorsey, Wm. H. Babcock, William Dinwiddie, Weston Flint, F. Webb Hodge, L. D. Lodge ; Perry B. Pierce (U. S. Patent Office), Treasurer.

Reception Committee. — Thomas Wilson, J. H. Gore, Mrs. Helen Kane, Mrs. T. C. Mendenhall, Mrs. A. H. Thompson, Mrs. Miranda Tulloch, Mrs. Thomas Wilson.

Committee on Programme — Major J. W. Powell, Chairman ; W. W. Newell, O. T. Mason.

Delegates from the Anthropological Society of Washington. — President J. C. Welling, J. W. Powell.

Delegates from the Women's Anthropological Society. — Mrs. J. M. Lander, Mrs. W. H. Seaman, Miss Emily T. Mason.

THE PORTUGUESE ELEMENT IN NEW ENGLAND.

AMONG the foreign elements of Romanic speech settled in the United States, the Portuguese is the one which so far seems to have almost entirely escaped the notice of the public. Every one knows of the existence of large numbers of Canadians in New England, of the French settlements in Louisiana, of the Spanish in Texas, New Mexico, and California, of the Italians in New Orleans and in Eastern cities like Boston and New York ; but only few seem to realize the fact that every year from fifteen hundred to two thousand Portuguese men and women are landed in Boston and New Bedford, and that there is a large colony of them in California, supporting numerous churches, besides a literary review and a weekly journal ; that there is a Portuguese settlement in Erie, Pa., also maintaining a weekly paper ; and, especially, that in New England alone we have not less than seven Portuguese colonies, numbering at present more than twenty thousand. Of those seven colonies a large one is in Providence, R. I., while the other six belong to the State of Massachusetts. Naming the latter in the order of their numerical strength and importance, they are the following : — New Bedford, Boston (including Cambridge), Taunton, Fall River, Provincetown, and Gloucester. For the most part these Portuguese colonists are natives of the Azores, chiefly from the islands of Fayal, Pico, St. George, and Flores ; only few are from Madeira, and still smaller is the number of colored Portuguese from the Cape Verde islands.

What, it is natural to ask, brought about the immigration of these islanders into New England ? And when did it begin ? No official records exist to answer these questions, but from the statements of some of the oldest colonists it may be inferred with sufficient certainty that the first Portuguese arrived in New England some sixty or more years ago as sailors on the whaling vessels sent out from New Bedford, then the most important whaling port of the East. Hence it is that New Bedford can boast of the oldest as well as the largest Azorian colony in the New England States. Later, it was the report of the liberties and opportunities offered in America to industrious people that induced the over-taxed and poverty-stricken islanders to try their fortunes here, and set in motion that wave of emigration to the United States which is still on the increase. The young man thus escapes the military service which means to him an exile of many years in the barracks of continental Portugal, with the gloomy prospect of at the end returning home without a penny to support him in the autumn of his life. The young maiden leaves

her native village in the expectation of better pay for her needle and straw work, for the delicate quality of which the Azorian women have long been famous. Most of them, no doubt, consider the absence from their native land as an exile, and intend returning as soon as they shall have saved up their "little pile;" but, having once enjoyed the benefits of the free institutions and the many opportunities of this country, and become more or less imbued with the spirit of American life, they generally conclude to make the United States their permanent home.

The Portuguese colony in New Bedford being the oldest as well as the largest and most prosperous in the State, it may, for the sake of brevity, serve us for illustrating the material and intellectual condition of the whole Portuguese element in New England. The Azorians occupy almost the entire southern section of the city of New Bedford, and a goodly part of the western section. The Portuguese quarter is popularly known as "Fayal." According to the register of their church, they number now over seven thousand in the city itself, while some two hundred live in the neighboring country on farms partly owned by themselves. There are also Portuguese residents in the adjacent towns of Dartmouth, Acushnet, and Fairhaven. The large majority of them, belonging chiefly to the illiterate class, are employed in our numerous cotton-mills and other factories, in the lumber-yards, and in the service of the city street department. The more intelligent of the young men, unwilling to submit to the drudgery of the work in the mills, choose hairdressing as their profession. This is done even by most of those who at home enjoyed the advantages of a college course. Unable to speak English, they find it almost impossible in this country to turn to profitable account what little information of practical value they may have acquired in a Portuguese college, mediæval as this latter still is in its aims and methods of instruction. But comparatively low as their present position is, they constitute the most wide-awake element of the colony. It is among the barbers that we must generally look for the leading members of the social and other societies of our colonies, such as the Club Social Lusitano and the Sociedade Dramatica of New Bedford, and the Club Social Dom Luis I. of Boston. Many of the Portuguese settlers are engaged in fishing, as especially the colonies of Provincetown and Gloucester. The women earn their living either in the mills or as servant-girls and seamstresses. All, both men and women, are looked upon by the community as a valuable accession to the laboring population. They are industrious, thrifty, honest, and as a rule far more refined in their sentiments and manners than the Canadians. Some of the older residents among them have acquired considerable wealth and own handsome

houses. The New Bedford colony supports a substantial church in which the Roman Catholic service is conducted in Portuguese by three priests, one of whom is also in charge of the colony at Fall River. They have a charitable society which a few years ago erected a spacious building called "The Monte Pio Hall." It is in this building that the social life of the colony centres, where the celebrations of national holidays, balls, dramatic performances, and other entertainments take place. On such occasions, one cannot but admire the decorum and courteous demeanor observed by these people. Several of the other colonies, such as Boston and Taunton, have their own churches and social clubs, but it is New Bedford that has always given the initiative for any demonstration of national spirit. It is here that the Club Social Lusitano, on the 1st of December of every year, celebrates by a sumptuous banquet and a ball the liberation of Portugal from Spanish rule in 1640, a celebration to which delegates from the other New England colonies and the Portuguese consul in Boston are invited. It is in New Bedford, again, that some ten years ago a Portuguese weekly, called "*O Luso-Americano*," was published, which unfortunately, enjoyed only a very short existence. A similar enterprise was started a year ago, with the title, "*O Novo Mundo*" (The New World), and continues to be published.

But if the maintenance of a Portuguese church, the existence of clubs devoted to the observance of national festivals, and the cultivation of dramatic art may be considered as so many laudable signs of the loyalty of our colonists to their native land, it is none the less evident that they are undergoing a rapid process of assimilation to their new surroundings. The inexorable struggle for existence, to which they are subjected almost immediately upon their arrival here, the novelty of their occupations and their every-day life, the more or less intimate contact into which they are thrown with the far more numerous English-speaking population, with its practical, sober way of looking at things, — all these manifold influences unite in producing a marked change in their habits of speaking and thinking. Their new experiences suggest to them ideas which they had not been called upon to express in their mother-tongue, and they are forced to resort to the medium of the English language, by which alone they may hope to make themselves intelligible to all; their new surroundings fail to recall to their minds many of the traditions which had ever been associated with their former homes and haunts, and the freshness of these traditions gradually fades away. With them must needs disappear much of the native vocabulary which was embodied in them. In order, however, to appreciate Azorian speech and folk-lore, such as it survives in our midst, it will be necessary to inquire briefly into what it is and has been in its original home.

Whether the Azores were discovered in 1350 or a century later, and by whom, does not concern us here; suffice it to say that their occupation and colonization by the Portuguese began in 1436 and was practically accomplished in 1457. The speech of the Azorians, which divides itself into two main groups, one represented by St. Michael, the other by Fayal, reflects on the whole the middle and northern Portuguese of the fourteenth and fifteenth centuries, and has suffered no perceptible influence either from the strong influx of the Flemish at the end of the fifteenth century or from other foreign, notably Moorish, elements. As all colonial speech, the Azorian is markedly archaic in its nature. And as the Azorians, in their isolated position, have preserved to us an older stage of the Portuguese language, so are their folk-songs the most ancient in the whole domain of Portuguese tradition, their origin dating back to that epoch of Portuguese history previous to the fifteenth century when poetic creation was still free from literary influences. These folk-songs naturally divide themselves into two main classes, one purely traditional, the other still in constant elaboration. The first class comprises the traditional, historical songs such as the ballad or romance, which, though portraying events and conditions which have long ago ceased to exist, are still piously repeated by the people. To illustrate: in one of these ballads, collected by Theophilo Braga on the island of St. Michael, we find the following passage:—

Hei — de atar o meu cabelo,
E virá — lo para traz,
Com uma fitinha vermelha
Que me deu o meu rapaz.

Roughly translated, this is: "I shall tie my hair, I shall gather it in a coil with a scarlet ribbon which my lover gave me." Here we have an allusion, frequent in these songs, to an ancient Portuguese law, according to which a single woman had to leave her hair flowing, a married woman was to wear it gathered in a knot in token of her conjugal submission, and a widow had to wear it covered under a cap.

It is highly significant for the venerable age of insular tradition, that on the Azores the historical songs are popularly called *Aravias*, a designation derived from *Arabe*, and still bearing witness to the fact that at the beginning of Portuguese nationality and when these ballads were in process of creation, the Arabic was the common vernacular of the Christian as well as of the Moor; the modern term *romance* marking the ascendancy of the neo-Latin idioms over their predecessor. To this may be added that in Fayal a kind of rhyme sung by the children is called *Aravenga*, a name which also testifies to the indebtedness of the ancient Portuguese to the Moor.

While many of these historical songs are still remembered by our Luso-Americans, they have ceased to be repeated by them, and are rapidly passing into oblivion.

In connection with this traditional, historical poetry must be mentioned a form of popular drama which has survived on the Azores. It is called *Mouriscada*, a term derived from *Mouro*, Moor. The representation consists in a dialogue and a sham battle between a Christian and a Moor, thus commemorating the reconquest of the Spanish peninsula from the Arabs. It is therefore a parallel to the Italian *teatro dei marionetti*, the well-known *opra* of the Sicilians, of the character of which there is so welcome an illustration in the *Teatro italiano* on North Street in Boston. It is greatly to be regretted that the *Mouriscada*, the popular theatre of the Azorians, should have been abandoned by our Azorian colonists, who, perhaps owing to the influence of their clergy, substitute for it on their excellently conducted stage in New Bedford, representations of a decidedly ecclesiastical and literary character.

The second class of popular poetry comprises those songs which, though in a large part also traditional, are still a living growth, echoing the actual life of the people by whom they are sung and embodying their loves and hates. It is the lyric poetry of the Portuguese people. As these love-songs belong to the few elements of insular tradition which, to a limited extent at least, still form a vital part in the social life of our American colonies, it may be well to give here a brief characterization of their nature.

The *cantiga d'amor*, or love-song, is an octosyllabic quatrain, the second and fourth lines of which rhyme. These quatrains have two distinct, antithetical parts, the first two lines containing as a rule a general idea, mostly drawn from nature or natural objects, whereas the last two lines express a particular idea, which stands in a certain antithesis to the first and applies to a given case. To illustrate:—

Já lá vae o sol abaixo,	There already the sun goes down,
Já não nasce onde nascia :	The light of day has passed away :
Já não dou as minhas fallas	Already I have ceased to speak
A quem as dava algum dia.	To whom I used to speak one day.

It will be noticed that the sentiment of this quatrain is as direct as it is simple. The antithesis or comparison between the two parts is clear. As the sun has gone down and is no longer seen, so has my love for you disappeared. The same is the case in the following instance:—

Candeia que não dá luz,	Candle which gives no light,
Não se espeta na parede :	Never is hung from the wall :
O amor que não é firme,	Love which is not strong,
Não se faz mais caso d'elle.	Never is noticed at all.

Often the comparison between the two parts is so perfect as to result in the complete absorption of the two terms in one, in an image. Such is the case in the following quatrain, in which the beloved, but inaccessible, woman is identified with the rose :—

Oh ! que linda rosa branca
 Aquella roseira tem !
 De baixo ninguem lhe chega,
 Lá cima não vae ninguem.

Amor perfeito plantado
 Em qualquer parte, enverdece ;
 Só em peito d'homem vil
 Amor perfeito fenece.

Here the two terms of comparison, the woman and the flower, blend in the word *rosa*, "rose," which is also a proper name. Quatrains like this one, wherein the comparison results in a sort of play on words, are numerous in the lyric poetry of the Spanish peninsula.

Even in quatrains in which the comparison is not perfectly clear, or where it has become quite obscured, the people invariably make a pause after the second line, showing that they are conscious of this formal distinction.

Satirical epigrams are also clothed in the metrical form of these love-songs. Only one instance of this kind may here be quoted, as illustrating very strikingly the conception in which the social position of woman is held by the people :—

Tambem o mar é casado,
 Tambem o mar tem mulher ;
 É casado com a areia,
 Bate n'ella quando quer !

Even the sea is married,
 Even the sea has a wife,
 He is married to the seashore,
 He beats it when'er he likes.¹

These songs are invariably accompanied by the *viola* or the *rabeca*, the favorite musical instruments of the islander, and are sung to the *Chama-Rita*, the most popular dance of the Azorians, which is still continued in our American colonies.

Equally rich as in folk-songs is the Azorian in folk-tales, many of which are yet to be collected, in nursery-rhymes, riddles, and superstitions. Here also the insular tradition has preserved much that is no longer remembered in Portugal. Of the popular tales, especially the so-called *contos da carouchinha*, and of nursery-rhymes, a goodly number may still be heard in the homes of our Azorian colonists, by the cradle or the fireside. Many of them, however, while they are still remembered for a time, are no longer repeated or observed. This is especially true of the superstitions, the number and intensity of which corresponds to the social as well as the intellectual condition of man. The greater the number of accidents to which men are exposed, the greater the dependence of their physical and moral welfare on agents which they cannot control, the greater, therefore, their fear of the unknown, the more intense will be their supersti-

¹ Cf. J. Leite de Vasconcellos, *Revista lusitana*, i. pp. 145, 176.

tious beliefs. Now, such is precisely the state of mind which plagues, famines, earthquakes, and similar causes have produced in the inhabitants of the Spanish peninsula and of the Azores. Hence the intensity and tenacity of superstition there, hence also its comparatively rapid disappearance here, where fear-inspiring natural phenomena are far less numerous, and where the social medium gives a much freer scope to the independent action of the individual. Still, it must not be supposed that superstitious belief and practice entirely cease to exist in our Portuguese colonies. They do not show themselves as openly as in their former home, but they may continue to play, in many a case, the determining part in the choice of a course of action. As a clue to the mental characteristics of our colonists, the superstitions surviving among them are entitled to a careful study.

Here follow a few specimens of Azorian folk-lore, collected among our Luso-Americans, in addition to the popular folk-songs which have been spoken of before.

There is a Portuguese proverb which says : “ *A fé é que nos salva, e não o pao da barca ;* ” in English : “ It is faith that saves us, not the wood of the ship.” This adage is the remainder of a popular story still current in the northern part of Italy, but unknown in Portugal. Two versions of it exist in Azorian traditions, of which the one from St. Michael, being the more perfect, will be given here : A maiden who was very ill and had lost all faith in the physicians, asked her lover, who was going to Jerusalem, to bring her from the holy city a piece of wood from the Saviour’s cross, which she wished to take in wine, to see if it might cure her. The young man, having forgotten the request of his betrothed, cut a piece of wood from the ship in which he was returning home, to deceive the girl. Finding, after some time, that she had really taken it and was entirely cured, he exclaimed : “ It is faith that cures us, not the wood from the ship.”

The following game, unknown in Portugal, is quite popular among Azorian children, especially in Fayal. The words are almost all unintelligible, a fact which shows that they must be very old.

Minzin Minzol,
Cazim Cazol,
Por mor de ti,
José Manzol.
Cascaranhas,
Malaguetas.
Tringue lá fóra.

The game is played as follows : A girl holds out her apron with one hand and all her companions take hold of the edge of the apron

with two fingers of each hand. The girl thereupon recites the rhymes, one line for each hand, moving her finger from right to left.

The hand which is touched at the last line — *Tringue lá fóra* — must be withdrawn.

The Azorians are fond of lending zest and humor to their familiar conversation by jocular sayings in which their language is very rich. Thus to the question: What time is it? (*Que horas são?*) the playful reply is: *Horas de comer pão*; that is, Time to eat bread. To the favorite exclamation, *Paciencia!* they answer: *Morreu o pae a Vicencia*. A narration interrupted by *então*, "then," is jocularly continued by the rhyme: *Sardinhas com pão*, "Sardines with bread," very much as in English a person saying, "Well, well!" is playfully asked: "How many wells make a river?"

To mention, finally, a characteristic gesture, the Azorian woman is accustomed to express her high appreciation of the value of an object, a present for instance, by taking the flap of her right ear between the forefinger and the thumb and exclaiming: *Está d'aqui!* that is to say: It is from here! This gesture plainly points back to the presence of the Moors in Portugal, whose women wore their most precious ornaments on their ears.

Having examined some of the aspects of Azorian folk-lore, such as it survives among us, it now remains for us briefly to consider the changes which the native speech of the Luso-American is undergoing. The influence of the new condition of things shows itself in the vocabulary, in the accent, and finally in the total loss of the ability of speaking Portuguese. The vocabulary shows a constantly increasing mixture with English elements, of which only a few instances can be mentioned here: *bordar*, "to board," for *hospedar*; *bordo*, "boarder," for *hospede*; *bins*, "beans," for *feijões*; *carpete*, "carpet," for *tapete*; *o bebe tá chulipe*, "the baby is asleep;" *estima*, "steamer," for *vapor*; *gairete*, "garret," for *airiques*; *notas*, "notice," for *noticia*; *offas*, "office," for *escritorio*; *salreis*, "celery," for *aipo*. Often it is the signification of a Portuguese word which is affected by the influence of the English. Thus our Luso-American speaks of *ter um frio*, "to have a cold," the proper Portuguese expression being: *estar constipado*. Or again he says: *Esta gravata olha bem*, "this cravat looks well," where *olhar*, "to behold," is a direct translation of the English "to look," meaning "to appear" as well as "to behold." Interesting is the word "*espalha-grace*," wherein one may recognize a popular attempt to interpret the English term "sparrow-grass," which in its turn is a popular etymology for "asparagus." There are cases in which the Portuguese idiom influences the English. Thus an English-speaking Azorian may be heard to say: "I had cabbages for dinner," the form *cabbages* being

due to the plural form of the corresponding Portuguese term, *couves*.

But not only the speech, nay the very names of our Azorian colonists are Anglicized, though it is the proper name which as a rule longest resists the destructive influence of foreign elements. This custom of Anglicizing their names dates back to the earliest times of these colonies when the Portuguese sailors commonly adopted the names of their American captains. To quote a few instances: the family name *Luis* is disguised in the English *Lewis*, *Mauricio* in *Morris*, *Pereira* in *Perry*, *Rodriguez* in *Rodgers*. Still more. The Portuguese Christian name *Foachim*, quite common among the Azorians, is by the practical English mind interpreted as representing the two English names Joe King, an appellation readily adopted by our Portuguese colonists. That these latter should be so willing to abandon their real names will appear less strange when we consider that in their old as well as in their new home they were wont to be called by nicknames in preference to their first or family names. A few years ago an old man was living down on Hanover Street in Boston, whom every one knew by his nickname, "*Bate-canellas*," "Old Knock-knee," but hardly any one by his family name, *Carvalho*.

The most potent factor in Americanizing our Azorian colonists is the American school. The Azorians are keenly sensible of their want of education and seize with eagerness every opportunity to learn. Whereas the Canadians everywhere maintain their parochial schools, the Azorians, fervent Roman Catholics as they are, send their children to the American public school. In consequence of the education they here receive, they become estranged from their inherited traditions and their native speech, which most of them cease to speak; but much as this loss may be regretted, we must rejoice in the consideration that it is more than outweighed by what they gain in return. To the many sterling qualities, such as kindness of heart and delicacy of sentiment, which they already possess, our Luso-Americans now add a mind stored with useful information and better trained to cope with the many difficult problems of American life. Formerly obliged to earn their living by hard and confining manual labor, they now enter into a wider sphere of activity and usefulness and rise in the social scale. From whatever point of view we may consider our Portuguese colonists, they bid fair to become a highly respectable element of our population, more and more able to contribute to, and hence worthy to participate in the benefits of the material and intellectual progress of our commonwealth.

APPENDIX.

As the preceding article was only intended to be read as a short lecture, not to be published, it is not clothed in that rigid form which a treatise appearing in a scientific journal should invariably have. The author may therefore be pardoned for making here a few additions and corrections.

1. The lines beginning *Hei de atar o meu cabello* are a lyric quatrain and should be mentioned in the section treating of lyric poetry.

2. For the remarks on the quatrain, cf. J. Leite de Vasconcellos' article on *cantigas populares* in the *Revista lusitana*, i. pp. 143-6 and 176.

Of two quatrains, no translation is given in the above paper. Here it is:—

O how white and sweet the rose
That blooms on yonder briar:
From below it can't be reached,
Nor attained by climbing higher.

Perfect love, whene'er you plant it,
Sweetly blooms in every part:
Perfect love will fade away
Only in the villain's heart.

In the second quatrain there is a play of words on the expression *amor perfeito*, "perfect love," which is used both in its ordinary literal sense and as a popular name of the flower which we call "pansy."

It need hardly be said that the English renderings given were solely meant to convey to the audience some idea of the form and feeling of these quatrains, but claim no other merit whatsoever.

3. In conclusion, we may here mention the following publications as bearing on the Folk-Lore of the Azores:—

THEOPHILO BRAGA: *Cantos populares do Archipelago açoriano*. Porto, 1869. — *O Povo portuguez nos seus costumes, crenças e tradições*. Lisboa, 1885. 2 vols. — *O Conde de Luz-bella. Fórmulas populares do theatro portuguez*. In: *Revista lusitana*, i. pp. 20-30. — *Ampliações do Romanceiro das ilhas dos Açores*. *Revista lusitana*, i. pp. 99-116. — *Cancioneiro popular das ilhas dos Açores*. *Revista lusitana*, ii. pp. 1-14.

F. ADOLPHO COELHO: *Revista d'Ethnologia e de Glottologia*. Lisboa, 1880-1881. 4 fasciculos.

FRANCISCO D'ARRUDA FURTADO: *Materiaes para o estudo anthropologico dos povos açorianos*. Ponta Delgada, 1884.

HENRY R. LANG: *Notas de philologia portuguesa*. In: *Zeitschrift für romanische Philologie*, xiii. pp. 213-216. — *Tradições populares açorianas*. In: *Zeitschrift für rom. Philol.* xiii. pp. 217-224 and 416-430. — *Tradições populares açorianas*. In: *Revista lusitana*, ii. pp. 46-52. *Respigas do vocabulario açoriano*. *Ibid.* pp. 52-55.

Henry R. Lang.

SOME BITS OF PLANT-LORE.¹

THERE is a good deal of interesting Plant-Lore to be found among the negroes of the Southern States, and in the Canadian Provinces, but on the whole, save that of the American Indians, our American folk-lore in this particular direction is comparatively meagre, and little of what there is seems indigenous. The newness of the country, the practicality of a wealth-seeking nation furnishes poor soil for the dreamy, poetic traditions and scraps of traditions about trees and plants that have been brought to us from older countries.

The holm-oak (*Quercus Illex*) in Russia has power to work miracles, the old Germans consecrated the oak to Thunar, their god of thunder, their Norse neighbors held their solemn war councils beneath some venerable oak, the Roman civic crown was of oak-leaves, the oak-groves in England's Druidical days were held sacred, but with us the oak is valued for its practical usefulness, the bark for its capacity to tan leather, the fruit to fatten swine, and the strong beautiful wood for making furniture and kerosene-barrels! Among the sordid cares of money-making small opportunity has been left for fostering classic traditions that have been imported from Europe and Asia or for the development of poetical or romantic rites or myths. I think that we may say that our American plant-lore is in general of a practical character, and so a pretty large proportion of our superstitions and superstitious usages relate to folk-medicine. From a considerable mass of miscellaneous plant-lore I select a few remedial charms. For generally, I take it, the article used to work a cure is carried or worn as an amulet rather than on account of any direct physical effect that it is supposed to have upon the disease, though occasionally the wearer's motive may be somewhat confused.

I remember that in Mansfield, Ohio, many years ago it was generally believed that the seeds of the Job's tears, *Coix Lachryma*, if worn about the neck would cure goitre (as would also amber or gold beads). In Portland, Maine, and in Boston it is thought that children teething should wear a string of Job's tears. They are also somewhat commonly sold for children to wear at this critical period in Philadelphia and in Cambridge, while in Peabody, Mass., they are generally kept for sale at the drug-stores, not only for this purpose but also to be worn as a prophylactic against or cure for sore throat and diphtheria. I knew of one mother triumphantly bringing to the druggist of whom she had bought them a string of these seeds covered with a dark incrustation which she identified as the sub-

¹ Read at the Third Annual Meeting of the American Folk-Lore Society, Washington, D. C., December 29, 1891.

stance of the disease, driven out into the necklace, but which to the apothecary bore a suspicious resemblance to ordinary dirt.

In Miramichi, N. B., a double cedar-knot is carried in the pocket as a cure for rheumatism. For the same disease I have heard of a New Hampshire man carrying in his pocket a gall such as is commonly found on the stems of golden-rod, caused by the sting of the *Trypeta solidaginis* or the *Galechia galli-solidaginis*. This gall contains a small white grub, and the man who carried about in his pocket these "rheumaty-buds," as he called them, believed that as long as the grub in the "bud" remained alive it served as a sure preventive of rheumatism. In Missouri rheumatism is prevented by carrying in the pocket a nutmeg or a walnut, *Juglans nigra*. In other localities a hickory-nut, *Carya alba*, is used, in others still a buckeye, *Æsculus glabra*, while perhaps the commonest of all these amulets is the very near relative of the buckeyes, the horse-chestnut. This in New Jersey is carried as a bringer of good luck. In Talladega, Alabama, the negroes believe that if one carries buckeyes in the pocket he will have no chills through the year. I have heard of people wearing a potato with a hole bored through it so as to form a sort of gigantic finger-ring as a cure for rheumatism, and have personally known of the potato carried in the pocket as another cure.¹ In some places the potato thus carried must be a stolen one. The true chestnut, *Castanea*, is sometimes carried, doubtless from the resemblance of its common name to that of the horse-chestnut. Indeed almost anything seems to be sufficient to ward off rheumatism, for in southern Michigan a pebble in the pocket serves the purpose.

Other diseases besides rheumatism are thought to be prevented or cured by vegetable substances of various kinds, worn or carried. A New Hampshire remedy for sore throat consists in wearing about the neck a stocking in the toe of which a potato has been tied. It is a Maine belief that a nutmeg pierced and hung about the neck by a string will prevent boils, croup, and neuralgia.

In Barre, Vt., the leaves of the *Habenaria orbiculata* are thought to be a valuable application for lameness or soreness. I have known of a farmer recently using them on a lame colt. The *Pyrus Americana* is in some parts of New Hampshire called witch-wood, and occasionally carried in the pocket to keep off witches. In Nova Scotia it is thought that it is a cause of bad luck to keep in the house a common Begonia called beefsteak geranium. In Salem and Boston it is thought to be unlucky to keep "Wandering Jew," *Tradescantia crassifolia* as a house-plant.

It is among the negroes that the most delightful plant-remedies

¹ This remedy is also an extremely common one in Southern Sweden.

are to be found ; witness the combination of cure and spell as described under the name of "conjuring a tooth," from Talladega, Alabama. Go into a lonely part of the woods with one of the opposite sex, who is to carry an axe. The bearer of the axe chops around the roots of a white oak, cuts off, with a large jackknife, nine splinters from the roots of the tree, then cuts around the roots of the aching tooth with the knife, dips each of the splinters in the blood that flows from these cuts, and finally buries the splinters at the foot of the tree from which they came. While doing this, the operator says over "something you don't understand" (undoubtedly a charm). This suggests another toothache-cure recorded in Aubrey's Miscellanies: "Take a new nail, and make the gum bleed with it, and then drive it into an oak. This did cure William Neal's son, a very stout gentleman, when he was almost mad with the pain and had a mind to have pistolled himself."

From Tallageda also comes this curious remedy for the chills and fever: take the skin from the inside of an egg-shell, go to a young persimmon-tree three days in succession and tie a knot in the skin each day. This at once recalls a remedy for a cold, practised in the Netherlands, which consists in tying three knots in a willow-branch, and thus giving one's cold to the tree.¹

On the eastern shore of Maryland biliousness is treated by boring three holes in a carefully selected tree, and walking three times around it, saying, "Go away, bilious." No doubt it is a matter of the utmost importance whether the one who performs the spell walks "with the sun" or "against the sun" (Scottish "withershins"), but I have not been able to learn which is the approved direction.

In the West and South various plants are locally known as "fever-weeds," and supposed to be specifics for ague. In central Illinois, the *Verbena stricta* is never known by any other name but fever-weed. Its efficacy as a remedy for malarial diseases is extremely doubtful. In central Missouri one is recommended to take for ague a whole pepper-corn every morning for seven successive mornings. That this remedy is of more than local repute is shown by the fact that Dr. Buck cites pepper-corns as a remedy for intermittent fever in his most interesting, "Medicinischer Volksglauben und Volksaberglauben aus Schwaben."

We have comparatively few philters ; — perhaps hardly any have a truly indigenous reputation — but there are some of European origin naturalized among us. Some of these have undergone a certain amount of variation since they have found a home on this side of the Atlantic. Plants used in love-divinations or "projects" are not uncommon. I subjoin an instance of the use of one common plant in a love-charm.

¹ Ennemoser's *History of Magic*, Howitt's translation. ii. 207.

In many parts of England and also in Scotland the familiar southernwood, *Artemisia abrotanum*, according to Britten and Holland's "Dictionary of English Plant-names," is known as lad's love, lad-love-lass, or lad's-love-and-lasses'-delight. Another British name for the plant is old man's love, or simply old man, from its use as recommended by Pliny, lib. xxi. cap. 21, and explained by Macer in the line (cap. 11), —

"Hæc etiam venerum, pulvino subdita tantum, incitat."

Now in Maine and in Woburn, Mass., this herb is called boy's love, and in the latter locality it is said that if a girl tucks a bit of it in her shoe she will marry the first boy whom she meets. In Salem a popular name for the plant is lad's love. In other parts of Massachusetts it is said that if a girl puts a piece of southernwood down her back she will marry the first boy whom she meets. In Boston, if a marriageable woman puts a bit of southernwood under the pillow on retiring, the first man whom she meets in the morning will (so says the superstition) be the one whom she is to marry.

In these half-playful observances we have merely survivals of what three hundred years ago was a matter of serious belief. For Wylliam Turner in his fine old English "Herball" writes in 1551, "some hold that thys herbe [Sothernwode] layd but under a mannys bolster, prouoketh men to the multyplyenge their kynde, and that it is good agaynst chermynge and wychyng of men, which by chermynge are not able to exercise the worke of generacion."

Fanny D. Bergen.

CONJURING RATS.

IN New England, as well as in other parts of the United States, it is still believed, by certain persons, that if a house is infested with rats, these can be exiled by the simple process of writing them a letter, in which they are recommended to depart, and make their abode in another locality. The letter should indicate precisely the habitation to which they are assigned, and the road to be taken, and should contain such representations of the advantages of the change as may be supposed to affect the intelligence of the animal in question. This method of freeing a house from its domestic pests is well known, but is commonly regarded as a jest. As in most such cases, however, what is supposed to be mere humor is, in fact, the survival of a perfectly serious and very ancient usage. This custom, still existing in retired places, is illustrated by the following document, the genuineness of which may be relied on.

The country house of a gentleman, whose permanent home in Boston, being infested by rats, the owner proposed to use poison ; but the care-taker, who was in charge of the empty house, represented that there was a better way, namely, to address an epistle to the creatures ; he prepared a letter, of which the following is a reproduction.

* * * * Maine, October 31, 1888.

MESSRS. RATS AND Co.,—Having taken quite a deep interest in your welfare in regard to your winter quarters I thought I would drop you a few lines which might be of some considerable benefit to you in the future seeing that you have pitched your winter quarters at the summer residence of * * * * No. 1 Seaview Street, I wish to inform you that you will be very much disturbed during cold winter months as I am expecting to be at work through all parts of the house, shall take down ceilings, take up floors, and clean out every substance that would serve to make you comfortable, likewise there will be nothing left for you to feed on, as I shall remove every eatable substance ; so you had better take up your abode elsewhere. I will here refer you to the farm of * * * * No. 6 Incubator Street, where you will find a splendid cellar well filled with vegetations of (all) kinds besides a shed leading to a barn, with a good supply of grain, where you can live snug and happy. Shall do you no harm if you heed to my advice ; but if not, shall employ "Rough on Rats."

Yours,

* * * *

This letter was greased, rolled up, and thrust into the entrance of the rat-holes, in order that it might be duly read, marked, and in-

wardly digested ; the result being, as the owner of the house was assured, that the number of the pests had been considerably diminished.

The reader cannot but admire the persuasive style of the Yankee farmer, and the judicious mixture of argument, blandishment, and terror, exhibited in the document ; while in the choice of the barn of a neighbor, recommended as a desirable place of abode, is shown a shrewdness worthy of its reward.

That the practice of writing letters to rats is not confined to New England will appear from the following extract, taken from the "Baltimore Sun," February 21, 1888 (as cited in the "New York Times," February 23) : —

The testimony in the contest over the will of George Jessup, of "Kenilworth," near Cockneyville, in Baltimore County, was completed yesterday. The will bequeaths "Kenilworth," the ancestral home of the Jessup family, to George Jessup, Esq., son of the testator, after the death of his stepmother, and the widow, and other children of the testator seek to have the will set aside, on the ground that the elder Mr. Jessup, who died April 3, 1887, in the 84th year of his age, was of unsound mind. Among the witnesses for the defence examined yesterday was Mr. James Howard, residing in Baltimore County, about two miles from "Kenilworth." He testified that Mr. Jessup was entirely competent. On cross-examination, Colonel Charles Marshall asked him if he ever proposed to Mr. Jessup to try to drive the rats away from the house.

"I did, sir," replied the witness.

"How did you tell him you were going to drive them away?"

"By letters."

"How were you going to do it by letters?"

"By reading them."

"To whom?"

"To the rats."

"How much was he going to give you for doing that?"

"There was no contract between us."

"You were to write the letter and he was to read it?"

"I was to write the letter and Mr. Jessup was to read it."

"You thought that would drive them away?"

"I did n't think anything about it ; I tried it, and I know it."

"You have done that?"

"I have done it."

"Did you write a letter to Mr. Jessup's rats, or ask him to write one to them?"

"Mr. Jessup wanted to write it, but I would not let him ; I wrote it when I went home that night ; at least I got my daughter to write it, and I took and gave it to Mr. Jessup."

"What had he to do with it?"

"I told him to take the letter to the meat house, and read it, and lay the letter down on the meat-house floor."

"Did he do that?"

"He told me he did."

"In that letter did n't you tell them they had lived on Mr. Jessup long enough?"

"Yes, sir."

"Did n't you tell them they must leave?"

"Yes, sir, I did."

"Did n't you tell them to go up straight to the lane?"

"Yes, sir."

"Past the stone house, and keep on up the hill, right past the church, and not to go down the turnpike or up the turnpike, but to keep on until they came to the large white house on the right, and turn in there; that it was Captain Low's house and they would get plenty to eat there?"

"I did."

"Did Mr. Jessup report to you that the paper had disappeared?"

"Yes, sir, he did."

"Did n't you tell him that broke the charm?"

"Yes, sir."

"What did he say had become of the paper?"

"He did n't know, and I did n't know."

"He came to tell you that it had disappeared — the rats did not go?"

"The last time I called on him, he said that he really believed a great many of them did go, but they had n't all gone."

"All those who understood the letter had gone?"

"I don't know about that. May be some understood it, and did n't go, too."

During this examination the attorneys and their clients, the jury, court officials, and the large audience were convulsed with laughter, and during the day the slightest allusion to the "rat story" was the signal for a fresh outburst.

Mrs. Katie Barker, one of the contestants of the estate, confirmed the evidence of Mr. Howard, and said the episode occurred in 1882. Her father, she said, shut the door, and refused to allow her to accompany him any farther when he went out to read the letter to the rats.

It will be noticed that in this case the writ is to be served *viva voce*, and also that the document must not be written by the same person who reads it, who, apparently, must be the master of the house.

As usual with American superstitions, the practice can be traced in the mother country. R. Chambers says, in "Popular Rhymes of Scotland" (new ed. p. 339), under the heading, "A charm against rats and mice," —

When these creatures become superabundant in a house of the humbler class, a writ of ejectment, in the following form, is issued upon them, by being stuck up legibly upon the walls,

Ratton and mouse,
 Lea' the puir woman's house,
 Gang awa' owre by to 'e mill,
 And there ane and a' ye'll get your fill.

It will be observed that at the mill there would be a bridge, one object being, probably, to get the creatures on the other side of running water, which they would find a difficulty in recrossing, all ghosts and evil spirits being deterred by a stream, as illustrated in "Tam o' Shanter : " —

Now do thy speedy utmost, Meg !
 And win the key-stane o' the brig :
 There at them thou thy tail may toss,
 A running stream they dare na cross.

The formal citation, however, is apparently considered to give the pests the privilege of going over, and reaching a territory from which they would not be able to return.

The practice attributed to Ireland, of rhyming rats to death, is repeatedly alluded to by writers of Shakespeare's period. Thus Randolph, —

My poets
 Shall with a satire, steep'd in gall and vinegar,
 Rhime 'em to death, as they do rats in Ireland.

And Ben Jonson, —

Rhime 'em to death, as they do Irish rats,
 In drumming tunes.

It is with reference to the same custom that Rosalind says, in "As You Like It" (act iii. sc. 2) : "I was never so be-rhymed since Pythagoras' time, that I was an Irish rat, which I can hardly remember."

The Elizabethan poets have not their folk-lore quite right. Rats are not charmed to death, but charmed to another habitation ; for it is one of the principles of sorcery, that in order to conjure away any evil, it must be transferred, not annihilated ; as Bacon says, in his essay on Envy : —

Lastly, to conclude this part, as we said in the beginning that the act of envy had somewhat in it of witchcraft, so there is no other cure of envy but the cure of witchcraft ; and that is, to remove the lot (as they call it) and to lay it upon another ; for which purpose, the wiser sort of great persons bring in ever upon the stage somebody upon whom to derive the envy that would come upon themselves.

The popular notion formerly was, and in some places still is, that all living beings, however noxious, had their proper place in the

world, and were entitled to a share of its produce, provided that they did not exceed the limits of discretion. As E. Rolland remarks, in a work hereafter cited, exorcisms, formulas, and ceremonies are employed, not to "exterminate them, for one ought not to touch the life of these animals, which are, after all, creatures of the good God, but to cause them to quit the place of their depredations."

It is certainly singular, that the poets of the time of Elizabeth should have regarded as peculiarly barbarous and Irish a custom which has continued until the present time in America, and which must have been common among the peasantry of the sixteenth century, although apparently unknown to the scholars.

This practice is not confined to England, but also exists on the Continent. E. Rolland, in his "*Faune populaire de la France*," vol. i. p. 22, gives an account of beliefs respecting the conjuring of rats, mice, field-mice, and moles. It will be seen that the practice is identical with that mentioned.

In the Ardennes on scraps of paper are written the words: "Rats, male and female, you who have eaten the heart of St. Gertrude, I conjure you in her name to go into the plain of Rocroi." These notes are placed in holes where rats pass, taking care to smear, with butter or grease, the pieces of paper, of which have been made little balls. (The reporter of this custom suggests that the balls are poisoned, but this is an erroneous guess, as will be seen by comparison with the New England usage.) In other places, a kitchen pan is beaten with an old harrow's tooth, picked up by chance, while the words are uttered: "Beat for the rats! beat for the rats! Go to . . . ; there is a bridge to pass." Another exorcism runs: —

Rats et rates, souviens-toi
Que c'est aujourd'hui la Saint-Nicaise.
Tu partiras de chez moi
Sans attendre ton aise
Pour aller à . . . en poste
Tu t'en iras trois par trois.

In the note containing this formula, mention must be made of the person who writes, of the locality, and of the number to go in each file, which must be three, five, or seven. If a watercourse is to be passed, a board must be put across to serve as a bridge; and five *paters* and *aves* must be recited.

In the departments of Yonne, Aube, and Marne, the following exorcism is pronounced, while traversing the fields on the first Sunday of Lent, with lighted torches in hand: —

Sortez, sortez, d'ici mulots!
Ou je vais vous bruler les crocs!

Quittez, quittez ces blés !
 Allez vous trouverez
 Dans la cave du curé
 Plus a boire qu'à manger.

In the centre of France, this feast is known as *La Fête des Brandons*, or the Feast of the Torches, and is celebrated on the First Sunday in Lent. Laisnel de la Salle has given an interesting account of the ceremony.

After sunset, the whole population, armed with lighted torches of lighted straw, issue from the hamlets, and diffuse themselves among the fields and orchards. While the men brandish their torches among the boughs of the fruit-trees, the women and children surround the trunks with a ring of wheat straw. Wooden crosses are set up, the arms of which are provided with bundles of straw, which are fired. In some communes are chanted in chorus rhymes similar to those cited. In the neighborhood of Bourges, the peasants receive under such circumstances the names of *brandonneux* and *brandonneuse*, and the usage is called *brandeler*; the song chanted has various forms. An interesting variant is given by A. de Gubernatis, which might lead us to suspect that the original rhymes consisted of a series of verses, including a blessing of the trees, in order that the next season might be fruitful, as well as a banishment of the pests which injure them. This latter ceremony was performed on Twelfth Night.

The day of the *Brandons* appears originally to have ended with a feast, at which the principal feature was the consumption of a certain kind of fritters (*beignets*). The bearers of the torches endeavored, by the uncertain light of their flambeaux, to uproot as many plants of *nielle* (an obnoxious weed) as they could, and were rewarded with a proportional number of pancakes. In some districts, observes the writer on the customs of Central France from whom are borrowed these details, such fritters are made of millet; and he observes that the same was the case with cakes anciently offered to Ceres. In the department of the Cher, these delicacies are called *sanciaux*, a name which by derivation appears to indicate that they were considered as possessing a sacred character. Banquets are described in accounts of the sixteenth century as given on this day by vestries (*fabriques*) of the churches to the clergy, and as especially characteristic of such repasts are mentioned beans and warm cakes. A passage from the "Évangiles des quenouilles" sets forth: "He who, on the day of the

¹ *Croyances et Légendes du centre de la France*. Paris, 1875, i. 34, 42. See, also, vol. ii. p. 114 of this Journal. De Gubernatis, *Zoölogical Mythology*, London, 1872, ii. 74, cites Ducange as mentioning the same performance as elsewhere taking place on Christmas Eve. — The day of Saint Nicaise is December 14.

Brandons, burns his trees, will have no bugs or vermin for that year." These references, given by Laisnel de la Salle, seem to establish the celebrity and general observance of the rite in question, which has every appearance of being the survival of a religious festival of Roman antiquity.

Curiously enough, a nursery rhyme appears to furnish evidence that a practice similar to that of the French ceremony was once also common in England. The rhyme now runs : —

Snail, snail, come out of your hole,
Or I will beat you as black as a coal.

Mr. C. G. Leland, in this Journal, has suggested (vol. ii. p. 114) that *mole* ought to be substituted for snail, and in this, no doubt, he is correct ; the lines may have been : —

Mole, mole, come out of your hole,
Or I will burn you as black as a coal.

The allusion would be to the same rite as that described. The explanations of this rhyme were odd ; school-boys thought that the word *hole* meant the shell of the animal ; Mr. Halliwell-Phillips, that it related to the holes made by snails in certain limestone formations ; whereas, it would seem likely that the confusion with a familiar rhyme, common in many countries, in which the snail is adjured to put out its horns, such extension being a sign of fine weather,¹ led to the introduction of the snail into the present lines, where he had no right.

I am not able to follow either the practice of writing a letter to the rats, or the exorcistic ceremony of the *Four des Brandons*, in other European countries. But a singular chance has preserved the memory of the custom of addressing written citations to field-mice, and appears to prove it a pre-Christian practice, originally belonging to the Graeco-Roman world.

The "Geoponica" of Cornelius Bassus is a Greek treatise on agriculture, composed in the tenth century for Constantius Porphyrogenitus, Emperor of Constantinople ; but the composer has borrowed his material from earlier writers. The thirteenth book, in which occurs the passage relating to this subject, is regarded by the best critic of the work² as borrowed in the main from a certain Apollonius who wrote in the time of Hadrian, and who in his turn used Pliny and other authors. It cannot be shown that the particular passage belongs to this ancient material ; the character of the cita-

¹ Snail, snail, put out your horns,
I'll give you bread and barley-corns.

See *Nursery Rhymes of England*, 6th ed., London, no date, p. 272.

² W. Gemoll, in *Berliner Stud. f. class. Phil. und Arch.* i. 1884.

tion, however, as will be seen, seems to establish its claim to a pre-Christian derivation. The writer of the treatise, after giving recipes for poisoning field-mice, adds (xiii. 5) :—

Having taken a leaf of paper, write on it the following words : “ I conjure you,¹ O mice who inhabit here, not to injure me yourselves, nor to allow any other mouse to do so ; and I give you this field² (mention which one it is). But if I find you residing here in the future, with the aid of the mother of the gods, I will cut you up into seven pieces.” Having written this, paste up the paper at the spot where the mice are, against a natural stone, taking care to keep the letters on the outside. I have written this, in order not to leave out anything ; but I do not believe all such things, heaven forbid ! And I counsel every one not to pay any attention to such rubbish.

The mention of the Mother of the Gods seems to stamp the formula as of ancient origin ; and obviously, from his contemptuous tone, the compiler would not have quoted the usage unless he had found it in his sources.

An examination of the passage shows that the custom was substantially the same as that which forms the subject of our article. Since the paper was affixed to the stone at night, and in the field, torches would of necessity be used ; according to the nature of primitive religion, the usage would take a ritual form, as indicated by the appeal to the goddess. We may suppose that the proclamation was read aloud, and heralded by beat of drum, as indicated by the survival in France.

The formal character of the citation addressed to the rats, in Scotland and America, connects the practice with the writs and excommunications against noxious animals employed in the Middle Age. Such a process against rats is said to have taken place at Autun as late as 1550, when the official of that town issued a summons to rats who were ravaging the canton of Lucenay. Chassané, assigned as an advocate to the defence, objected that his clients were not able to be present, inasmuch as the avenues to the court were blockaded by the cats. The affair seems a comic turn of what was originally a serious procedure, but I have not the means at hand for examining the case.

¹ The Greek word is *exorkizō*, “ I exorcise you.” But it appears to me that the word is used in an earlier signification than that which it bears in ecclesiastical Greek (where it would be equivalent to the Latin *adjuro*), and that it here has the sense, “ I bind you by an oath,” in which it is employed in the classical language. But to discuss this point would be to involve too long a digression.

² “ According to the commentator, the field assigned the mice is a neighbor’s ; but it may be a patch of waste ground on the farmer’s own land.” J. G. Frazer, *The Golden Bough*, London, 1890, ii. 131. Frazer does not mention the modern parallel.

Exorcisms of this sort had a tendency to take an annual form, as has been shown to be the case in the example of the *Four des Brandons*. At Bourges, the curé of Saint-Pierre-le-Guillard every year exorcised a species of weevil which injured the buds of vines. In consequence of this ceremony, a street of Aron received the name of the *Rue des Urbets*. At Levroux, in the department of the Indre, on Ascension Day, the last vicar of the chapter of Saint-Silvain was bound to proceed in procession from the church to the tower of Bon-An, and from the platform of the latter to excommunicate the bugs who ravaged the surrounding country. At the end of the ceremony he was entitled to receive a sheep from the lord of the manor.¹

From what has been said, it would seem that the custom of writing to rats, as still occasionally practised in the United States, is a survival of the habit of issuing a formal proclamation to them; and further, that this proclamation, though at present not restricted to any particular time, may formerly have been an annual practice of a ceremonial character, belonging to one particular day of the year, and indeed to the festival of a special saint, under whose authority the injunction was declared.

It cannot be doubted that this mediæval rite was, in its turn, the survival of an ancient sacred festival; even with our limited means of information, I think that important observations could be made regarding this topic, on which, however, I will not now venture.

The Greek or Roman custom, mentioned by the Byzantine, as recorded, is also unconnected with any particular occasion, but perhaps, like its modern analogue, once had its place as part of a determinate ceremonial, connected with the worship of a deity.

From a psychological point of view, it is exceedingly interesting to observe the close correspondence of reasoning on the part of the Greek and the Yankee; but the palm of ingenuity and persuasiveness must certainly be awarded to the latter.

Since the above was written, I find in "La Tradition" (December, 1891), an article on "Les Brandons" by H. Carnoy, in which he brings together testimonies relative to the festival. This is mentioned in a document of 1297 as the *Four du Behourdich*, or Day of the Tournament, probably because a tournament was usually held at the time of the feast. According to analogy, if the truth could be known it would perhaps be found that the tourney superseded an ancient religious rite of a dramatic character.

The most interesting addition made by Carnoy, however, is an account of the day in Alsace, where this custom seems to bear an especially primitive stamp.²

¹ Laisnel de la Salle, *op. cit.* i. 41.

² Cited from Abbé Braun, *Légendes du Florival*, 1866, p. 75. For other points mentioned, see Carnoy's references.

In the valley of Poimbach, every year, on the first Sunday of Lent, the young lads, issuing from the vesper service, traverse the village in order to collect wood and stubble. They go from house to house singing, —

Stengel, Stengel
Fur e goldigen Engel!
Farn, farn,
Fur e goldige Zahn!
Straû, Straû,
Fur en alti Frau!

As soon as the fagots come to the hill, they are piled up about a high pole solidly planted in the earth; then, at the first stroke of the evening bell, while the whole village has its eyes fixed on this point, the fire is lighted, the flame sparkles and ascends, and the light, like a beacon, illuminates the mountain and the valley. The *Angelus* is recited, while the youths, each holding in his hand a torch, make a circle of the fire, repeating the words, —

Der Engel des Herre,
Wir spreng de Herre
Mit fürige Schitter,
Wie laenger wie witter.

Meantime the shades of night fall on the valley. The torches then begin to descend the hill, appearing at first like a torrent of fire which advances, and afterwards as separate fires, which disperse and traverse the several properties, while this cry is heard repeated by the echoes: —

Das woll Gott! Das soll grothe!

After this, the carriers of torches return to the village, singing a stanza which may be rendered: "Maiden, give me a cake, my feet are cold, I hear the dish ring and the pan crackle, the cake is baked."

The dialectic songs above given seem to denote that the torch-bearers represent angels, who are supposed to drive out ill spirits and pests of the crops. A French writer mentions that the inhabitants of the city of Senlis also held the feast on a mountain; probably the sacred fire was originally lighted at first on an elevation, dances held about it, and from this burning pile torches were taken to bear in procession round the fields. The exorcistic idea, which has survived longest, was perhaps also the earliest part of the rite.

William Wells Newell.

THE CEREMONIAL CIRCUIT AMONG THE VILLAGE INDIANS OF NORTHEASTERN ARIZONA.¹

DURING the progress of kib-va or secret observances among the Indians of the old province of Tusayan, it is customary for a priest on entering a kib-va to pass to the north side of the fireplace as he approaches the altar, and on the south side of the same as he goes from the altar to the ladder. So conscientiously is this custom followed that I have on several occasions seen boys, and even old priests, corrected and sent back when they had violated this simple custom. What is the meaning of this, and why should it be adopted in the secret rites of these Indians? I cannot answer these questions satisfactorily, but I can instance several facts to show that the custom permeates many of their religious ceremonials. Possibly if the different modifications in which it appears be described, some light may be thrown upon its meaning.²

In all ceremonies of these Indians, four cardinal points and the zenith and nadir occupy a most prominent part. I have called the sequence of directions followed in the celebration of religious observances the Ceremonial Circuit. When it follows the direction of the motion of the hands of a watch, it may be called dextral and when the opposite, the sinistral circuit. On the very threshold of our subject, it may be well to determine exactly the position which the Indian has in mind when he refers to these points. When a Hopi³ Indian mentions the four cardinal directions, he always adopts the following sequence:—north, west, south, and east. His word *kwi-*

¹ Read at the Annual Meeting of The American Folk-Lore Society, Washington, D. C., December 30, 1892.

² These observations were made while connected with the Hemenway South-western Archaeological Expedition. I was aided in making them by Mr. A. M. Stephen and my assistant, Mr. J. G. Owens.

³ The tribe whose ceremonial circuit is considered is usually called the Mokis and by that name has been designated for many years. It is, however, a term of derision and is strongly objected to by the more intelligent of their number. Their own name for themselves is *Hó-pi-túh-ct-nyu-múh*, which being translated means, peaceful people. *ct-nyu-múh* is their ordinary name for people and forms the termination of many names of races. The *Kastil-ct-nyu-múh*, for instance, are the Mexicans, the *Ta-cáb-ct-nyu-múh* are the Navajos, and the *Utce-ct-nyu-múh* the Apaches. Moki in their vocabulary means dead, and they strongly object to being called by it. They say they are not Mokis but Hopi or Hopitúh.

The term *ct-nyu-múh*, or people, suggested by Major Powell, may be the best designation for the Mokis as a tribe. It has the advantage of rendering the nomenclature uniform with that used among other tribes whose name for people has been adopted as their tribal name. I leave this question to those more acquainted with racial nomenclature than myself, and use the term Hopi simply out of deference to the wishes of the priests, not to suggest a new nomenclature.

wi-ni-ka, north, does not designate the polar or magnetic north, but a point forty-five degrees west of it. One of the priests recognized this fact, and said that their north is not that of the Americans. *Kwi-wi-ni-ka* might be translated west if it were not for the fact that the priest referred it to the direction known as the north to the white man.

I think we can readily explain this determination of cardinal points by a study of the directions in which the mesas, upon which these Indians live, extend, or, more accurately speaking, by a study of the clefts in the rock of which these mesas are formed. The kib-vas or sacred chambers in which ceremonies are performed are built underground, and in constructing them, the directions of the edges of the mesas or the clefts in the rock are necessarily followed. These fissures on the East Mesa, where my observations have been made, extend northeast and southwest. As a consequence, the four walls of the building as determined by this fact are really N. E.-S. W. by N. W.-S. E. by compass measurements. The four sides of the chamber naturally determine the cardinal points in exercises in these rooms.¹

The ceremonial circuit is followed in mixing medicine. Let us take for an illustration one of the many in which it is illustrated. In the celebration of the *Ni-mán* (Farewell) *Kā-tci-nā*, medicine is prepared with ceremony on the days preceding that of the public dance, to be used in sprinkling the shoulders of the participants and for other purposes. When this is made, the priest, *Ín-ti-wa*, places a little pile of sand on the floor of the kib-va, makes upon it six lines of sacred meal² radiating from a common point. He first draws the line to the north, then to the west, then to the south, and then to the east, which he follows with two others, the up and down, the former of which is between the north and east, the latter between the west and south. When these lines are made, he generally follows the ceremonial circuit, adopting the sequence of which I have spoken. Having done this he places an ear of corn of different colors on the extremity of each line, so that their tips point to a common junction. In placing this corn upon the floor, he first lays down an ear at the north, and then the others, following the same circuit which he adopts in drawing the lines of meal. By the side of each ear of corn he then places an aspergill, following the same circuit. Having done this he poises on the ears of corn the small crystals and other objects which are later washed into the medicine.

¹ When I refer to north in this article, I mean the *kwi-wi-ni-ka*, not the polar north.

² Literally, scattering meal. Sometimes the north-south line is made, then the west-east, and lastly the above and below.

These are invariably placed in their position following the same sequence, and in case he by mistake violates that order, he begins over again to correct it. Before placing the corn in position, a terraced rimmed bowl is put over the point of junction of the lines of meal. In placing the medicine in this bowl, he first pours a little liquid into it from the north side, then from the west, then from the south, and then from the east. Having done this, while traditional songs are being sung by himself and an associate he sprinkles pinches of sacred meal into it, casting first an offering of the same to the north,¹ then into the bowl on that side, after which he throws a small pinch of meal to the other points, following the same direction which we have mentioned above. This is followed by a similar ceremony with corn pollen, in which the same order is observed.

A little later, while the ceremonies are still going on, he picks up the ears of corn one by one, and washes the crystals from them into the medicine. In doing this he likewise follows the same circuit. He then washes the aspergills in the same order. Somewhat later in the ceremony the priest takes a whistle made of the leg bone of a bird and whistles into the medicine, blowing four (?) times into the liquid on the north and then on the other sides of the bowl, in the sequence mentioned above. In all ceremonies in which the different regions of space occur in circuit in placing the ingredients of medicine in the bowl, this same sequence is adopted. I might mention instances of it in the various celebrations of the Snake Dance, but those which we have given illustrate the application of the ceremonial circuit in mixing medicines.

We find the same ceremonial circuit adopted when offerings are made. In the simplest form of this observance, or the ceremonial smoke, the priest on receiving the pipe from the pipe-lighter first puffs a whiff of smoke to the north,² then to the west, south, and east. In this case, however, the sequence is not always followed.

¹ Many peoples begin the circuit with the east, the point of sunrise, but the Hopi begin the same with the north. Why is this? Possibly it can be explained in this way. The Hopi *st-pā-pu* or opening out of which races emerged, according to legendary history, lies, it is said, to the north. The race came from this region, according to their folk tales. It is customary first to sprinkle the hole in the kib-va symbolic of the *st-pā-pu*, or the sand mosaic which is made about it. It would seem natural to make an offering to that region where the great opening which it typifies is situated before those of the other cardinal points.

² Mr. A. F. Chamberlain was informed by Rev. Allan Salt, that in honoring the gods of the cardinal points the Ojibways of the Rain River turn the "stem of the calumet before commencing the business of a council-meeting in the following order: first towards the sun, and then in succession towards the east, south, west, and north." *Journal of American Folk-Lore*, vol. iv. p. 26.

Perhaps the most elaborate of all the illustrations which might be mentioned of following the ceremonial circuit in making offerings, is to be seen in the proceedings at early dawn of the day following the Farewell *Kā-tcí-nā*. At that time four personages dressed in appropriate costumes take their position on the roof around the entrance to the kib-va. One of these is called *Ai-wo-tó-to*¹ and the other three are dressed as the participants who took part in the public dance on the preceding day. *Ai-wo-tó-to* stands at the north of the hatchway, the others at the other cardinal points. A priest in the kib-va below, standing on a lower rung of the ladder, throws out of the hatchway a pinch of meal four times. When this meal touches the garment of *Ai-wo-tó-to* he walks four times around the hatchway, following the ceremonial circuit, and as he does so, throws a few drops of water from a little gourd bottle which he holds, first casting a little to the north, then to the other three points, west, south, and east. The priest in the kib-va below then throws out a pinch of meal upon the dancer who stands at the west side of the kib-va entrance, and when he is struck with the meal he follows the example of *Ai-wo-tó-to*. This is continued in the order mentioned for the other two. There are numerous other examples of the ceremonial circuit in the complex celebrations around the mouth of the kib-va at this time, an account of which will be published later, where I shall describe the ceremonies of the Farewell *Kā-tcí-nā* in detail. Suffice is it to say that in no case was the ceremonial circuit violated in the celebrations of the morning following the farewell of the *Kā-tcí-nās*.

Another interesting example of the use of the ceremonial circuit in making offerings is to be seen in the consecration of the feather stick offerings or *bā'-hos* in the Múng-kib-va during the Snake Dance.² In the course of this rite the pipe-lighter dips his aspergill into the medicine and throws the liquid to the cardinal points. He invariably does this in the same order as in all the ceremonies which we have described. First several times on the sand picture, then to the north, to the west, south, and east, and the zenith. The details of this ceremony will later be described. It is repeated several times in each of the sixteen traditional songs which are sung at this time.

After the feather sticks have been consecrated in this ceremony they are sent out to be deposited in four shrines, one of which is situated at each of the cardinal points. The messenger of the Antelopes who is intrusted with these offerings, and who deposits them

¹ I am not sure of the spelling of this name.

² Many instances of the ceremonial circuit in the Snake Dance are not mentioned, from the fact that they will be published later in a memoir on this ceremonial.

on the altars, runs first to the north shrine, about six miles distant, and then makes a circuit to the west, south, and east, returning to the kib-va. This is repeated on seven consecutive days, the radius of the circle diminishing each day until the last, when the offerings are deposited around the edge of the mesa.

We might mention several instances of offerings made in the Flute celebration which illustrate the ceremonial circuit in the deposit of offerings. There is one remarkable instance which might be quoted. The man who personifies the rain god, *O'-mow-uh*, in a ceremony at the great spring, deposits feather offerings or *bā'-hos* in the bed of the spring on the afternoon of the dance. As he does so, he wades around breast deep in the water four times, following the ceremonial direction. In a midnight ceremony the night before the Flute dance, there are many examples of the ceremonial circuit. At a certain time in the celebration a priest takes a tray of meal and, passing to the north side of the house, takes a handful of it, holds it to his mouth, says a prayer, and makes four parallel horizontal marks in meal upon the wall. Having done this, he passes to the west side of the house and does the same. This is repeated for the south and east, and for the ceiling and floor. The same ceremony occurs in the dedication of the infants in private dwellings, and in the woman's dance called the *Lā'-lā-kon-ti*.

In gathering the snakes during the preparatory celebrations of the Snake Dance, the Snake priests hunt these reptiles for four successive days. The hunt on the first day is to the north of the pueblo, on the second to the west, on the third to the south, and on the fourth to the east. There is a snake house or shrine at each of these points wherein a *bā'-ho* is deposited on each hunt by the Snake chief. This offering is given to the Snake chief ceremonially by the Antelope chief.

As is well known, among our Indian tribes there is an association of color with the different cardinal points. This association differs among different races, and varies among different pueblos. Among the Indians we are considering it is as follows: North is represented by yellow, west by blue or green, south by red, and east by white.

The ceremonial circuit, which as we have seen is persistently followed in mixing medicine and in making offerings, is followed in the use of colored sand used in making dry paintings or sand mosaics. In the production of the dry painting of the *O'-mow-uh*, clouds, in the Múng-kib-va during the Snake Dance, the old Antelope chief, Wi-ki, first makes the yellow border of the picture, and in making this border he first draws the north line of the rectangle which forms the margin. Having made the north line of the yellow border, he follows it with the west line of the same color, then the south and

then the east. Within this he then draws the green border on the north side, then on the west, then on the south, and lastly on the east. This is followed in the same sequence by the red and white. On the field of the sand picture he first makes the yellow clouds, then the green, then the red, and lastly outlines the white.

The same circuit is followed in painting the four snakes which represent the lightning from these clouds. The yellow lightning snake is made first, followed in sequence by the green, red, and white. The details of the painting of this picture will be considered in another place. There are many examples which might be instanced in making dry paintings in which the sinistral sequence of colors is followed, but there is one striking example which it might be well to mention.

The broad black border which surrounds the figure of the mountain lion in the sand picture in the Snake kib-va has four snakes depicted upon it. Each of these snakes occupies one of the four sides of the picture, and are all represented as crawling¹ in the same direction as the Hopi ceremonial circuit, that is in the so-called sinistral course. The snake on the north side is yellow, that on the west is green, that on the south is red, and that on the east is white. Each snake is bordered with the color of the cardinal point directly opposite. The yellow snake is bordered with red, the green with white, the red with yellow, and the white with green. This is a significant fact, the meaning of which I cannot explain, but which is illustrated by a somewhat different instance farther on in my remarks.

An instance of the connection of colors with the circuit which is found among the Hopi is seen in the offering of disks which are thrown into the kib-va on the morning ceremonial after the Farewell *Kā-tci-nā*. Each of the four persons who stands around the kib-va entrance carries in his hand a little bush. Upon each bush were four gourd disks about an inch and a half in diameter which were painted

¹ The position of decorations representing animals on objects has an interest in relation to the ceremonial circuit. Prof. Cyrus Thomas in his article on the Shawnees in pre-Columbian times arrives at the following deduction which is interesting. "That the order in which the groups and characters are to be taken is around to the left, opposite the course (apparent) of the sun, which tallies with most of the authorities, and in reference to the Maya calendar comprises Perez's statement heretofore mentioned." Speaking of the bird heads on certain engraved shells from mounds in the United States, which are described by Mr. Holmes, he says, "the four bird heads on each shell are pointed to the left, just as on plate 44 of the Fejervary Codex and plates 65 and 66 of the Vatican Codex B." (*American Anthropologist*, July, 1891, p. 242.) The Serpent Mound, well described by Professor Putnam, has the head pointing west, and the coil is on the south. It would thus seem to be in a position corresponding with figures in the sand pictures of the Hopi rather than those of the Navajos.

with the four cardinal colors. When in this part of the ceremony the priest inside the kib-va threw a pinch of meal on *Ai-wo-tó-to* who stood at the north side of the kib-va entrance, he marched four times around the kib-va entrance, waved the bush which he held to each of the four cardinal points and then threw it into the opening. The other three personages did the same, casting first the bush with yellow disks, then that with green, that with red, and then with white. It is an interesting fact that upon these disks, as upon the snakes of the sand picture, the yellow disk is spotted with red, the green with white, the red with yellow, and the white with green.

In the public observance of the *Kā-tci-nā* dances in which the line of participants have occasion to make a circuit of the dance plaza, this circuit is always made in the same direction which we have called the sinistral ceremonial circuit. It is probably more than a coincidence that the Snake priests, at the time of the Snake Dance, move around the plaza four times in this same direction,¹ and the Antelope priests did the same. When the Snake priests carried the snakes in their mouths they endeavored to carry them around the circuit in the same direction. At the close of the ceremony, when the ring of meal into which the snakes are thrown is made, the priest who drew the line moved in the same direction. In the majority of the dances, the participants when they turn generally turn from right to left, but this is not always the case.

Connected with this subject may also be considered the predominance of the numbers four and six² in ceremonials among the Hopi Indians. In many cases where four occurs, we undoubtedly have

¹ The Indians of the northwest coast use the same sequence of the cardinal points as the sedentary tribes of Tusayan. Amongst the *Kwáki-atz* the same ceremonial circuit is recorded by Boas. "When the festival begins, the 'drum master' carries his drum into the house on his shoulder, going four times around the fire, which is on the left, before he takes his place in one of the rear corners of the house." The dancer also, according to the same authority, leaves the house, "having the fire on his left side." (Sixth Report on the Northwestern Tribes of Canada, British Association for the Advancement of Science, Leeds Meeting, p. 72.)

² This article deals only with the circuit of the four cardinal points. I am not competent to express an opinion whether the Tusayan villagers, like the Zuñis, as pointed out by Cushing, recognize a seventh point, the middle, or not. It would be most interesting to find evidence of this number among them, as among so many other peoples, and to demonstrate that it is an aboriginal American conception.

Among the Indians of Tusayan, as I have said in the text above, there are six points, ceremonially recognized, which are called *nā-nā-i-bo-o*. The personage "*Hi-cā-nā-vái-yā*" sits in the centre of the below, which may be interpreted as the intersection, and the word 'below,' which covers the centre, is distinctly recognized, but never reckoned as a cardinal point. In all the ceremonies which I have studied, these cardinal points are duly represented, and, with the exception of what

references to the cardinal points, and a remote connection with the direction of the circuit. Take, for instance, the traditional songs which are sung during secret celebrations. When the feather plumes are consecrated by the Antelope priests, sixteen songs are sung in the kib-va. These songs are divided into two sets of eight each. The archaic song sung by Tcí-no in front of the *kí-si* in the Snake Dance,¹ the meaning of the words of which no white man knows, refers to the cardinal points in the sinistral circuit.

In the Flute observance we have the same number of songs which are sung with the same purport. The number four appears very constant on prayer emblems. The novices in the initiation to the Antelope priesthood carry a twig upon which four feathers are tied. Another very interesting example of the predominance of the number six, and the ceremonial circuit, is to be seen in the arrangement of the effigies of birds on the Flute altar. When the altar of this priesthood is put in position, there is drawn along the floor reaching from the centre of this altar to the door by which one enters the room, a pathway made of four substances. First a line of brown sand is sprinkled on the floor. Upon that is placed a line of coarse meal, upon that a line of fine meal, and last of all a line of corn pollen.

These four different substances are theoretically supposed to correspond with the four cardinal points, the lowest representing the north and the uppermost the east. Along this line or pathway there is stretched a cotton string with two feathers tied at the ends. The string rests upon the heads of six rudely carved wooden images of birds, which resemble closely ordinary decoys used in bird shooting. The bird nearest the altar corresponds with the north, the next one the west, the next the south, the fourth the east, and the last two up and down.²

The number four is seen on the roof of the houses³ in which the is said above. I have never detected the seventh." For this information I am indebted to my friend, Mr. A. M. Stephen.

Hí-cā-nā-vái-yā is the "ancient of the six" (cardinal points) to whom in the Snake legend Ti-yo gave one of his *bā'-hos* in the Underworld. This person may be comparable with the personage (the mother of the six) which Cushing recognizes as the seventh among the Zuñis. (Cf. Bandelier, *Papers of the Archaeological Institute*, Am. ser. iii. pt. i. p. 305.) Wi-ki, the chief of the Antelope Snake celebration, is also called *Hí-cā-nā-vái-yā* as the representative of the chief (a man), in the kib-va, of the Underworld to whom Ti-yo gave his offering as recorded in the Snake legend.

¹ In a way which will be indicated in a memoir on the Snake Dance.

² Their names will be given in my volume on the Summer Ceremonials in which the Flute observance is described, — *Journal of American Ethnology and Archaeology*, vol. ii.

³ Two houses in Ci-paú-lo-vi, one in Wál-pi.

Flute observance is performed. At this place there is a standard which indicates that a ceremony is going on in the chamber below. The standard is an upright stick set in a clay pedestal, and to the top of it is tied a bunch of feathers, two skins of a small mammal, and a cluster of horsehair stained red. On the four sides of the roof, corresponding with the four points, are arranged small square tiles originally colored to correspond with the cardinal points, and ornamented with figures of rain cloud ornaments.

There is another instance in the Flute Ceremonials in which the number four occurs. After the ceremony at the spring in which the priest who personifies *O'-mow-uh* plants the feather sticks, a procession is formed and the Flute priests march up the mesa trail to the dance place. At intervals this procession halts, the leader draws four rain cloud ornaments in meal upon the trail, and into these offerings are cast by a boy and two girls, as will be explained in my complete description of the ceremony. This custom occurs in the *Lā'-lā-kon-ti*, a woman's dance in the September moon, and in various running races.

The number of instances where the number four plays a prominent part might be increased by references to many other ceremonies, but those which are given will, I think, sufficiently illustrate this side of the subject. Whenever this number is used there is always a connection in the Hopi mind between it and the cardinal points.

The wealth of illustration which might be taken from folk-tales is very great. One of the most interesting stories which is told by the members of the Antelope priesthood is the account of the visit of the youth *Ti-yo* to the underworld. Throughout that story, again and again the number four occurs. The youth, for instance, who was led through the underworld by the sun, remained four days in the western house awaiting the return of his guide. In the Snake house he was instructed by the Snake priest four days. He was given four kinds of sand to carry to the upper world as typifying corn of four colors. He visited four houses or sacred places of worship in his trip through the underworld. In the creation myths of the Hopi, the race has dwelt in four different worlds.

It is instructive in a comparative way to find that the Hopi have the sinistral, while their immediate neighbors the nomadic Navajos have a dextral circuit.¹ The ceremonial circuit in some of the cere-

¹ It might be profitable to instance a few examples of the ceremonial circuit among other American aborigines, as there is a want of uniformity, and significant resemblances. Additions to a collection of observations bearing on this point is a great desideratum, for at present not enough is known to justify any broad generalizations. No attempt is made to compare with any but their nearest neighbors the Navajos.

monies among the Navajos, judging from plates and statements in Matthews's "Mountain Chant," is dextral, and begins with the east, passing then to the south, then west, and lastly north. It is therefore with them just opposite that of the Hopi.

Among the Navajos several instances of this dextral ceremonial circuit might be mentioned. The course of the dancers in the dance of the *Na-hi-kai*, judging from the plate of the same (Matthews, *op. cit.* p. 432), is with the apparent course of the sun, as is also true of the "Fire Dance" (p. 442). The snakes are figured as if the animals were moving the same way, as shown by the plate and by the following quotation: "They seem to follow one another around the border of the picture in the direction of the sun's apparent course, the head of the east snake approximating the tail of the south snake, and so on." In the fourth dry painting, figured and described by Matthews, the course of the arrows is dextral. In the first dry painting the four snakes surrounding the picture are dextral in the direction in which they are placed. The course of the rainbow which incloses the third dry painting is dextral. The following quotation from Dr. Matthews (*op. cit.* p. 445) indicates that the dextral ceremonial circuit is adhered to in these Navajo dry paintings. "The drawings are as a rule begun as much towards the centre as the nature of the figure will permit, due regard being paid to the order of precedence of the points of the compass, the figure in the east being begun first, that in the south next, that in the west third, and that in the north fourth."

In what has been given I have simply tried to show that the ceremonial circuit among the Hopi has in many ceremonies a fixed character, and that it is, as far as observed, sinistral¹ with these people. Further than that I am not prepared to go, and any explanation would take me beyond the boundary of knowledge into speculation. Plausible explanations have been suggested to me as I have been given the names of certain gods who are seated on the clouds, in the cardinal points, but while it is fascinating to glide into speculations, knowledge of facts must be bounded by a strict line of demarkation from theoretical explanations of the same. The latter I leave to others, or reserve until I may be more competent than at present to approach this side of the subject with more extended observations.

J. Walter Fewkes.

¹ It is not claimed that an opposite circuit does not exist in Hopi ceremonials, but the author has never seen it if it does.

LEGEND OF THE FIN-BACK WHALE CREST OF THE
HAIDAS, QUEEN CHARLOTTE'S ISLAND, B. C.

THE following story I heard among these people many years ago. What I then learned was merely a fragment of the tale as I know it to-day. After first hearing it, I spared no time or trouble, in order to obtain the whole if possible. Yet with all my labor, through many long years, I am afraid that what I now possess is very far from correct, but am determined to satisfy myself on this point whenever I have an opportunity.

What I do know I give in this paper, believing it to be an interesting piece of Haida Folk-lore.

As a people, the Haidas were, up till lately, divided into a number of *crests*, or clans, each having for its crest some animal, bird, or fish.

There were formerly two principal crests, or as some people style them, phratries, each being divided into a number of smaller ones.

The two principal were the Raven, or as he is called in the Haida language *Chaoeh*, and the Eagle, called *Choot*.

The smaller ones were as follows : —

The Raven contained the Wolf, Bear, *Scannas*, Skate, *Mut* or Mountain-goat, Sea-lion, *Che-moose*,¹ Moon, Sun, Rainbow, and Thunder-bird.

The Eagle contained: the Eagle, Frog, Beaver, Shark, Moon, Duck, Codfish, *Wasco*, a sort of whale, Whale, and Owl. Each of these crests had a legend. Those of the Bear crest and of the Sun crest have already been printed in the *Journal of American Folk-Lore*. That given in this paper is the legend of the *Scannas* or crest of the fin-back whale, *Orca ater*. *Scanna gan Nuncus* means, the hero or the story of the Fin-Back Crest.

SCANNA GAN NUNCUS.

It has long been related among these people, the Haidas, that at Quilcah, where the oil-works stand, about three miles west from the village of Skidegat's Town, lived, long ago, a boy, who dwelt with his aged grandmother. He was the youngest of a family of eleven sons, both his parents being dead, and also his brothers, of whom I shall say more by and by. Excepting himself and the old woman, no other person lived in that place, all the other Indians in that quarter being on Mand Island. Our hero and his grandmother belonged to a different crest from the others. Close to the spot where they lived were three stone boats or canoes. What is meant

¹ A sea animal, said to live in Skeena River, British Columbia.

by these I do not know, unless it be canoes made entirely by hot stones and stone hammers, as used to be the case in by-gone ages. This boy, it seems, was so weak and sickly that he could neither stand upright nor walk. His weakest parts were from the knees down.

One day he said : "Granny, put me into one of these three canoes," and this she did. After sitting in the canoe for a considerable length of time he became quite strong, and was able to walk like any other person.

After becoming strong, he used to swim about in the bay. One day, instead of a swim, he concluded to have a sail, and with this idea got his grandmother's aid to put one of them into the water. While this was being done, two of them broke, but they were successful with the third. After this, instead of swimming, he used to sail about on the bay, gradually venturing farther and farther from the shore.

One day, making a further venture than usual, he sailed up the Hunnah River, a mountain stream emptying its waters into Skidegat channel, four or five miles west of the place where he lived.

Tradition says that this river in olden times was three times larger than it now is. At present there is seldom water enough to float a canoe. It is also related that the waters of the sea came higher up on the land than is now the case. (Of the rise of the land evidence is everywhere to be found.)

After pulling up the river, he became tired, so in order to rest he pulled ashore and lay down. In those days at the place where he went ashore, in the bed of the river, were a number of large boulders, while on both sides of the stream were many trees.

While resting by the river, he heard a dreadful noise, up stream, coming toward him. Looking to see what it was, he was surprised to behold all the stones in the river bed coming down towards him. The movement of these frightened him so much that he jumped to his feet and ran into the timber.

He found he had made a mistake, because all the trees were cracking and groaning, and all seemed to him to say : "Go back, go back at once to the river, and run as fast as you can." This he lost no time in doing. When again at the river, led by his curiosity, he went to see what was pushing the stones and breaking the trees ; on reaching them he found that a large body of ice was coming down, pushing everything before it. Seeing this, he took his canoe and fled towards home.

Some time after this adventure with the ice, Scanna gan Nuncus took his trusty bow and quiver filled with arrows and went out in order to shoot a few birds.

Walking along the shore, he saw at a distance what seemed to be a man, standing on shore at the edge of the bushes, looking at him. Wondering who the stranger could be, he walked over toward him and hailed him. Receiving no answer, he went up to him, and was surprised to find only a stump with a curving dome resembling a man's head. Turning to go away, a voice which seemed to come from the head said: "Don't go away; take me down, take me down." Hearing these words, he took the stump in his arms, pulling him down at the same time. I say him, because it was a man under enchantment. Taking him down broke the spell, and he instantly became himself again.

When thus restored, he told our hero that long ago he had been taking liberties with the *Cowgans*, who as a punishment had cast upon him a spell, under the influence of which he was to remain as a stump until a young man who lived with his grandmother would come and set him free, and he, our hero, was the person predicted. The Cowgans, or wood nymphs (literally wood mice), were said to be a number of beautiful young women whose homes were in the woods and among the mountains. At the head of these was a queen who was remarkable for her beauty, and who also lived in a magnificent palace in some unknown locality.

In order to discover the palace, and to see the queen, a thing permitted to none except those who could show some act of kindness done, the young man used to go to the woods and mountains, from which quest many never returned, and of this number were the ten brothers of our hero. These nymphs, it also appears, used to seek the company of young men, and lead them to take liberties with them, and when tired of their services would turn them into stumps.

The stump man asked our hero if he would like to see the queen and her palace, to which he answered yes.

"Well, then, go your way until you find a lame mouse trying to run on a big log, be kind to it, and it will show you what to do, and where to go."

After leaving the stump man, our hero did not go far until he saw a poor lame mouse trying to run along a large log of wood; he watched it for a while, and saw that it would run a little way and then fall off. Seeing this, he went and picked it up, put it on the log and set it going again; this he did several times. At last it stopped trying, and told our hero: "You are a good man and a kind one. Instead of killing me, every time I fell off the log you picked me up and put me on again. Many a one would have chased me and tried to kill me, but you did neither. I am not lame; I only feigned lameness in order to try you. You are Scanna gan Nuncus, and you would like to see the queen of the Cowgans. Your ten

brothers also wished to see her. They could not because they were bad men ; they ran after me and tried to kill me. No bad man can try to kill me and see the queen and live. That was why they all disappeared so mysteriously. By trying to put me out of the way, they all met the same fate. Now, come follow me, and I will show you the queen and her palace."

The mouse led and our hero followed, through long grass bushes and timber, until they reached a beautiful country, where everything was fair and young. After travelling across this region for some time, they came to the palace. Anything so beautiful Scanna gan Nuncus never saw, nor ever could picture in his imagination.

"Now," said the mouse, "let us go inside, and I will introduce you to the queen of the Cowgans." This it did, telling her that he was a good and kindly man who, unlike his brothers, did not run after it to kill it.

When they found the queen, she was sitting spinning with a wheel. She was so pretty and fair to look on that our hero nearly forgot himself. The queen made him welcome, left her spinning, and came and sat beside him, telling him that as he was a good man he should be always welcome to her palace, and whenever he decided to visit her he had only to come to the log, and he would find her servant, the mouse, who would show him the way. How long he stayed with her I have as yet been unable to learn. Thus much I can say, that his grandmother asked him where he had lived so long. He replied that while absent he had been where few or none had ever been before ; he had visited the queen of the Cowgans.

After closing this paper, I find it necessary, for the proper understanding of a few points mentioned therein, to say a few words drawn from my own observation and research, and from the report of Prof. G. M. Dawson of the Canadian Geological Survey, who spent a part of the summer of 1878 among these islands. I wish particularly to call the attention of thinking men and women to our hero's encounter with the ice.

Who was the author of the story, or when it was adopted by the Scannas, I cannot say. Doubtless a tradition of ice coming down the valley of the Hunnah was current at the time when the Scannas chose that fish as their crest. This event happened very early in the settlement of these islands, for tradition says that at that time only one or two families lived on the southeast side of these islands, and that, excepting our hero and his grandmother who lived at Quilcah, all the others dwelt in a small village on Mand Island, a mile and a half away.

The Hunnah is a stream flowing eastward and southward until it

falls into the channel from the axial range of mountains of these islands. Professor Dawson says that everywhere in the islands we find evidence of the descent of glacier ice from the axial range to the sea, and describes a number of valleys where action of ice on their hillsides is plainly shown. He also shows from the evidence given that the final retreat of these valley glaciers would seem to have been pretty rapid. A few years ago, I took an Indian with me up the Hunnah valley, in order to see for myself the effects of glacial action. After observation, I agree with Professor Dawson, as well as with the tradition, that the retreat of the glacier down this valley from the place of its birth at the head-waters of the Hunnah must have been pretty rapid. The great glacial period lingered longer in these islands, or else a smaller glaciation must have taken place. Whether this had anything to do with the legend, may be a matter of opinion.

Up to within a few years ago, it was customary, when a bevy of girls were going to the woods or mountains, to say: *Cooso tu toggan Cowgans?* "Where are you going to Cowgans?" The mode of spinning among the Haidas was with a spindle and disk or wheel, like various tribes in other parts of America.

James Deans.

VICTORIA, B. C.

COLLECTION OF FOLK-LORE IN FINLAND.

THE Literary Society of Finland (*Suomalaisen Kirjallisuuden Seura*), which has from its foundation been an important element in the national life, is by far the most active, as it is the oldest, society of folk-lore in the world. It was established in 1831, in order to gather up oral material as well as manuscripts relating to the archæology and linguistics of the race. It gave pecuniary assistance to the famous Lönnrot, and to Castren; in 1859, as the result of Lönnrot's work, appeared the celebrated *Kalevala*. In 1850, the reaction in Europe affected the activity of the society, which could not even obtain permission to publish the translation of a Latin work. From 1866 to 1880, the society printed the Swedish-Finnish dictionary of Lönnrot, at an expense of more than \$15,000. In 1891 it printed *Kalevalan esityöt* (works preparatory for the study of the *Kalevala*), giving the original popular songs, of which Lönnrot made the redaction which has become so well-known.

The various pieces of folk-lore now in manuscript in the library of the society amount to more than 110,000 numbers. This immense mass of material is divided by Kaarle Krohn, in a statement of the career of the society, into (1) songs, epic and lyric; (2) superstitions; (3) games; (4) tales; (5) proverbs; (6) riddles. The first interest naturally belongs to the national epic. Much of the material of this is borrowed, the songs have undergone a process of collation, through which they have been grouped into an epos; the questions which arise, as to how much of the matter is genuinely national in character, and in what manner borrowing has taken place from Swedes and Russians, will not be settled until time and opportunity are given for a full examination. The lyric poetry is partly old and local, partly borrowed from neighboring races. A selection of the remarkable magical songs has recently been translated by the Hon. J. Abercromby, and printed in "Folk-Lore." In 1891 M. Waronen published a collection of superstitions relative to the hunt. In regard to superstitions in general, also, as would naturally be expected, the influence of Western Europe is marked. Comparative studies on Finnish Folk-Tales have been by Kaarle Krohn, appearing in "Suomi," the journal of the society. Proverbs form forty per cent. of the collections; a book of Finnish proverbs, by J. Judén, appearing in 1816, was the first publication on Finnish folk-lore. Riddles number about 10,000; a revised collection is soon to appear.

Take it all together, one cannot read such a statement without a certain degree of envy as well as of admiration.

A ZUÑI FOLK-TALE OF THE UNDERWORLD.

TRANSLATOR'S INTRODUCTORY.

HERETOFORE I have withheld from publication such single examples of Zuñi folk-lore as the following, in order that a completer series, only a part of which is now accessible to me, might be brought forth in the form of an unbroken collection, with ample introductory as well as supplementary chapters, absolutely essential, it has seemed to me, for the proper understanding by ourselves of the many distinctively Zuñi meanings and conceptions involved in the various allusions with which any one of them teems.

Without such introduction or explanations the shortest tale must prove both misleading and obscure, however freely or fully translated. Without them, also, much scientific data for a philosophical analysis of these myths, singly or as a whole, is unattainable.

Yet, to avoid incumbering the present example with any but the briefest of notes, I must ask leave to refer the reader to more general yet detailed chapters I have already written in the main, and with which, there is reason to hope, I will ere long be able to present all the tales in question. Meanwhile I would refer likewise to the essay I have recently prepared, for a forthcoming report of the Bureau of Ethnology, on the Zuñi Myths of Creation and Migration in their Relation to Primitive Dance and other Dramaturgic Ceremonials.

Ever one of my chief story-tellers was Waí-hu-si-wa, of the priestly kin of Zuñi. He had already told me somewhat more than fifty of the folk-tales, long and short, of his people, when, one night, I asked him for "only one more story of the grandfathers." Wishing to evade me, he replied with more show than sincerity:—

"There is a North, and of it I have told you *té-la'-p-na-we*.¹ There is a West; of it also I have told you *té-la'-p-na-we*. There are the South and East; of them likewise have I told you *té-la'-p-na-we*. Even of the Above have I not but lately told you of the youth who made love to his eagle and dwelt apace in the Sky-world? And of the great World-embracing Waters, you have been told of the hunter who married the Serpent maiden and voyaged to the Mountain of Sunset. Now, therefore, my word-pouch is as empty as the food-pack of a lost hunter, and"—

"Feel in the bottom of it, then," interposed my "Elder brother," Pá-lo-wah-ti-wa, who was sitting near, "and tell him of the Under-world!"

"*Hi-ta!* (Listen) brother younger," said Waí-hu-si-wa, nonplussed,

¹ *Té-la'-p-na-we*. — From *té-na-la-a*, time or times of, and *pé-na-we*, words or speeches (tales): "tales of time."

but ever ready ; "Did you ever hear tell of the people who could not digest, having, forsooth, no proper insides wherewithal to do so? Did you ever hear of them, brother younger?"

"Nay, never; not even from my own grandfathers," said I. "*Sons é-so* to your story; short be it, or long?"¹

"*Sons é-so tse-ná!*" — "Cool your '*sons éso!*' and wait till I begin."

ZUÑI INTRODUCTORY.

It seems — so the words of the grandfathers say — that in the Underworld were many strange things and beings, even villages of men, long ago. But the people of those villages were *unborn-made*, — more like the ghosts of the dead than ourselves, yet more like ourselves than are the ghosts of the dead, for as the dead are more finished of being than we are, they were less so, as smoke, being hazy, is less fine than mist, which is filmy; or as green corn, though raw is soft, like cooked corn which is done (like the dead), both softer than ripe corn which, though raw, is hardened by age (as we are of meat).

And also, these people were, you see, dead in a way, in that they had not yet begun to live; that is, as we live, in the daylight fashion.

And so, it would seem, partly like ourselves, they had bodies, and partly like the dead they had no bodies, for being unfinished they were unfixed. And whereas the dead are like the wind, and take form from within of their own wills (*yän'-te tse-man*), these people were really like the smoke,² taking form from without of the outward touching of things, even as growing and unripe grains and fruits do.

¹ "*Sons é-so* to your story." — The invariable formula for beginning a folk-tale is by the raconteur, "*Són ah-tchi!*" ("Let us take up") — *te-la'-p-na-né*, or "a folk-tale," being understood. To this the auditors or listeners respond "*É-so!*" ("Yea, verily!"). Again by the raconteur: "*Sons i-nó-o-tò-ná! Tem,*" etc.: "Let us (tell of) the times of creation! When," etc. Again, by the listeners, "*Sons é-so! Té-ä-tú!*" ("Yea let us, verily! Be it so").

² "*These people were really like the smoke.*" — The Zuñi classification of states of growth or being is as elaborate as that of relative space in their mythology; both, extremely detailed and systematic; yet when understood, purely primitive and simple. The universe is supposed to have been generated from haze (*shí-wai-a*) produced by Light (of the All-container, Sun Father), out of Darkness. The observed analogy of this in nature is the appearance of haze (both heat and steam) preceding growth in Spring-time; the appearance of the world, of growing and living things, through mist seemingly rising out of the darkness each morning. In harmony with this conception of the universe is the correlative one, that every being (as to soul at least) passes through many successive states of becoming, always beginning as a *shí-u-na há-i* (haze being) and passing through the Raw or soft (*k'yá'-pi-na*), the Formative (*k'yái-yu-na*), Variable (*thlim'-ni-na*), Fixed or Done (*ak'-na*), and Finished or Dead (*ä-shí-k'yá*) states; whilst the condition of the Sur-

Well, in consequence, it was passing strange what a state they were in! Bethink ye! Their persons were much the reverse of our own, for wherein we are hard, they were soft — pliable. Wherein we are most completed, they were most unfinished; for not having even the organs of digestion, whereby we fare lustily, food in its solidity was to them destructive, whereas to us it is sustaining. When, therefore, they would eat, they dreaded most the food itself, taking thought not to touch it, and merely absorbing the mist thereof. As fishes fare chiefly on water and birds on air, so these people ate by gulping down the steam and savor of their cooked things whilst cooking or still hot; then they threw the real food away, forsooth!

HOW THE TWINS OF WAR AND CHANCE, Á-HAI-YÚ-TA AND MÁ-TSAI-LÉ-MA, FARED WITH THE UNBORN-MADE MEN OF THE UNDERWORLD.

Now, the Twain Little-ones, Á-hai-yú-ta and Má-tsai-lé-ma,¹ were ever seeking scenes of contention; for what was deathly and dreadful to others was lively and delightful to them; so that cries of distress were ever their calls of invitation, as to a feast or dance is the call of a priest to us.

On a day when the world was quiet, they were sitting by the side of a deep pool. They heard curious sounds coming up through the waters, as though the bubbles were made by moans of the waters affrighted.

“Uh!” said the elder. “What is that?”

The younger brother turned his ear to the ground and listened.

“There is trouble down there, dire trouble, for the people of the Underworld are shrieking war-cries like daft warriors and wailing like murder-mourners. What can be the matter? Let us descend and see!”

“Just so!” said Á-hai-yú-ta.

passing beings (gods) may be any of these at will (*í-thlim-na*, or *thlim'-nah-na*, etc. There are many analogies of this observed by the Zuñi, likening as he does the generation of being to that of fire with the fire-drill and stick. The most obvious of these is the appearance, in volumes, of “smoke-steam” or haze just previously to ignition, and its immediate disappearance with ignition. Further, the succession of beings in the becoming of a complete being may be regarded as an orderly personification of growth phenomena as observed in plants and seeds, for example, in corn, which is characterized by no fewer than thirteen mystic names, according to its stages of growth. This whole subject is much more fully and conclusively set forth in the writings to which I have already referred the reader.

¹ “Á-hai-yú-ta and Má-tsai-lé-ma.” — For the mythic origin of these two chief gods under the Sun, as his Right-hand and Left-hand being, their relation to chance, war, games, etc., I again refer the reader to further writings.

Then they covered their heads with their cord-shields¹ — turned upside down — and shut their eyes and stepped into the deep pool.

"Now we are in the dark," said they, "like the dark down there. Well then, by means of the dark let us go down," — for they had wondrous power, had those twain; the magic of in-knowing-how-thought had they!

Down like light through dark places they went; dry through the waters; straight toward that village in the Underworld.

"Whew! The poor wretches are already dead," said they, and rotting, — for their noses were sooner accustomed to the dark than their eyes which they now opened.

"We might as well have spared ourselves the coming, and stayed above," said Á-hai-yú-ta.

"Nay, not so," said Má-tsai-lé-ma. "Let us go on and see how they lived, even if they are dead."

"Very well," said the elder; and as they fared toward the village they could see quite plainly now; for they had made it dark — to themselves — by shutting their eyes in the daylight above, so now they made it light — to themselves — by opening their eyes in the darkness below, and simply looking. It was their way, you know!

"Well, well!" said Má-tsai-lé-ma as they came nearer and the stench doubled. "Look at the village; it is full of people; the more they smell of carrion the more they seem alive!"

"Yes, by the chut of an arrow!" exclaimed Á-hai-yú-ta. "But look here! It is *food* we smell; cooked food, all thrown away, as we throw away bones and corn-cobs because they are too hard to eat and profitless withal! What, now, can be the meaning of *this*?"

"What, indeed! Who can know save by knowing," replied the younger brother. "Come, let us lie low and watch."

So they went very quietly close to the village, crouched down and peered in. Some people inside were about to eat. They took fine food steaming hot from the cooking pots and placed it low down in wide trenchers; then they gathered around and sipped in the steam and savor with every appearance of satisfaction; but they were as chary of touching the food or of letting the food touch them as though it were the vilest of refuse.

¹ "Cord-shields." — *Pf-a-la-we* (cord or cotton shields), evidently an ancient style of shield still surviving in the form of sacrificial net-shields of the Priesthood of the Bow. But the shields of these two gods were supposed to have been spun from the clouds which, supporting the Sky-ocean, that, in turn, supported the Sky-world as this world is believed to be supported by under waters and clouds, were hence possessed of the power of floating — upward when turned up, downward when reversed.

"Did you see that?" queried the younger brother. "By the delight of Death,¹ but" —

"Hist!" said the elder. "If they are people of that sort, feeding upon the savor of food, then they will hear the *suggestions* of sounds better than the sounds themselves, and the very Demon Fathers would not know how to fare with such people or to fight them, either!"

Hah! But already the people had heard! They set up a clamor of war, swarming out to seek the enemy; as well they might, for who would think favorably of a sneaking stranger under the shade of a house wall watching the food of another! Why, dog sgrowl even at their own offspring for the like of that!

"Where? Who? What is it?" cried the people, rushing hither and thither like ants in a shower. "Hah! There they are! There! Quick!" said they, pointing to the Twain who were cutting away to the nearest hillock. And immediately they fell to singing their war-cry.

Ha-a! Sus'-ki!
Ó-ma-ta
Há-wi-mo-a!
Ó-ma-ta,
Ó-ma-ta Há-wi-mo!²

sang they as they ran headlong toward the two, and then they began shouting:—

"Tread them both into the ground! Smite them both! Fan them out! *Ho-o! ha-a! ha-wi-mo-o ó-ma-ta!*"

But the Twain laughed and quickly drew their arrows and loosed them amongst the crowd. *P'it! tsok!* sang the arrows through and through the people, but never a one fell!

"Why, how now is this?" cried the elder brother.

"We'll club them, then!" said Má-tsai-lé-ma, and he whiffed out his war-club and sprang to meet the foremost, whom he pommelled well and sorely over the head and shoulders. Yet the man was only confused (he was too soft and unstable to be hurt); but another, rushing in at one side, was hit by one of the shield-feathers and fell to the ground like smoke driven down under a hawk's wing!

"Hold, brother, I have it! Hold!" — cried Á-hai-yú-ta. Then

¹ "*Hé-lu-ha-pa!*" — From *hé-lu*, or *e-lu*, "hurrah," or "how delightful!" — and *ha-pa*, a Corpse demon: Death.

² "*Ha-a! Sus'-ki! Ó-ma-ta,*" etc. — This, like so many of the folk-tale songs, can only be translated etymologically or by lengthy paraphrasing. Such songs are always jargonistic, either archaic, imitative, or adapted from other languages of tribes who possibly supplied incidents to the myths themselves: but they are, like the latter, strictly harmonized with the native forms of expression and phases of belief.

he snatched up a bunch of dry plume-grass, and leaped forward. Swish! Two ways he swept the faces and breasts of the pursuers. Lo! right and left they fell like bees in a rainstorm, and quickly sued for mercy, screeching and running at the mere sight of the grass straws.

"You fools!" cried the brothers. "Why, then, did ye set upon us? We came for to help you and were merely looking ahead as becomes strangers in strange places, when lo! you come running out like a mess of mad flies with your '*Ha-a sus'-ki óma-ta!*' Call us coyote-sneaks, do you? But there! Rest fearless! We hunger; give us to eat."

So they led the Twain into the court within the town, and quickly brought steaming hot food for them.

They sat down and began to blow the food to cool it; whereupon the people cried out in dismay: "Hold! Hold, ye heedless strangers; do not waste precious food like that! For shame!"

"Waste food? Ha! This is the way *we* eat!" said they; and clutching up huge morsels they crammed their mouths full and bolted them almost whole. The people were so horrified and sickened at sight of this, that some of them sweated furiously, — which was their way of spewing, — whilst others, stouter of thought, cried, "Hold! Hold! Ye will die; ye will surely sicken and die if the stuff do but touch ye!"

"Ho! ho!" cried the two, eating more lustily than ever. "Eat thus and harden yourselves, you poor, soft things you!"

Just then there was a great commotion. Every one rushed to the shelter of the walls and houses, shouting to them to leave off and follow quickly.

"What is it?" asked they, looking up and all around.

"Woe, woe! the gods are angry with us this day and blowing arrows at us. They will kill you both! Hurry!" A big puff of wind was blowing over, scattering slivers and straws before it; that was all!

"Brother," said the elder, "this will not do. These people must be taught to eat and be hardened. But let us take a little sleep first, then we will look to this."

They propped themselves up against a wall, set their shields in front of them, and fell asleep. Not long after they awakened suddenly. Those strange people were trying to drag them out to bury them, but were afraid to touch them now, for they thought them dead stuff — more dead than alive.

The younger brother punched the elder with his elbow, and both pretended to gasp, then kept very still. The people succeeded at last in rolling them out of the court, like spoiling bodies, and were

about to mingle them with the refuse when they suddenly let go and set up a great wail, shouting, "War! Murder!"

"How now?" cried the two, jumping up. Whereupon the people stared and chattered in greater fright than ever at seeing the dead seemingly come to life!

"What's the matter, you fool people?"

"*Akaa! kaa!*" cried a flock of jays.

"Hear that!" said the villagers. "Hear that, and ask 'What's the matter?' The *jays* are coming; whoever they light on dies! — run you two *Aii!* Murder!" And they left off their standing as though chased by demons. On one or two of the hindmost some jays alighted. They fell dead as though struck by lightning!

"Why, see that!" said the elder brother — "these people die if only birds light on them!"

"Hold on there!" said the younger brother. "Look here! you fear-some things." So they pulled hairs from some scalp-locks they had, and made snares of them, and whenever the jays flew at them, caught them with the nooses until they had caught every one. Then they pinched them dead and took them into the town and roasted them.

"This is the way," said they, as they ate the jays by morsels. And the people crowded around and shouted "Look! look! why they eat the very enemy — say nothing of refuse!" And although they dreaded the couple they became very conciliatory and gave them a fit place to bide in.

The very next day there was another alarm. The two ran out to learn what was the matter. For a long time they could see nothing, but at last they met some people fleeing into the town. Chasing after them was a cooking pot with earrings of onions.¹ It was boiling furiously and belching forth hot wind and steam and spluttering mush in every direction. If ever so little of the mush hit the people they fell over and died.

"*He!*" cried the Twain. —

Té-k'ya-thla-k'ya

I'-ta-wa-k'ya

Äsh-she-shu-kwa!

— "As if food-stuff were made to make people afraid!" Whereupon they twitched the earrings off the pot and ate them with all the mush that was in the pot, which they forthwith kicked to pieces vigorously.

¹ "Earrings of onions." — The onion here referred to is the dried, southwestern leek-clove which is so strong and indigestible that, when eaten raw and in quantity it gives rise to great distress, or actually proves fatal to any but mature and vigorous persons. This, of course, explains why it was chosen for its value as a symbol of the vigor (or "daylight perfection" and invincibility) of the twin gods.

Then the people crowded still closer around them, wondering to one another that they could vanquish all enemies by eating them with such impunity, and they begged the Twain to teach them how to do it. So they gathered a great council of the villagers, and when they found that these poor people were only half finished, . . . , they cut vents in them (such as were not afraid to let them), . . . , and made them eat solid food, by means of which they were hardened and became men of meat then and there, instead of having to get killed after the manner of the fearful, and others of their kind beforetime, in order to ascend to the daylight and take their places in men born of men!

And for this reason, behold! a new-born child may eat only of wind-stuff until his cord of viewless sustenance has been severed, and then only by sucking milk, or soft food first and with much distress.

Behold! And we may now see why like new-born children are the very aged; childish withal — *á-ya-vwi*¹ — not only toothless too, but also sure to die of diarrhœa if they eat ever so little save the soft parts and broths of cooked food. For are not the babes new-come from the *Shi-u-na* (hazy, steam-growing) world; and are not the aged about to enter the *Shi-po-lo-a* (mist-enshrouded) world, where cooked food unconsumed is never needed by the fully dead?

There are others of these mythic "reasons" which throw still more light on primitive observations and conceptions thereof, but which are better discussed more freely and at length in the general chapters to which I have before referred.

Frank Hamilton Cushing.

¹ Dangerously susceptible; tender; delicate."

"CHIEF-MAKING" AMONG THE PASSAMAQUODDY INDIANS.

It has been said that it is difficult to induce individuals to abandon old customs and habits, and nearly impossible to prevent them from relapsing into these from time to time. Naturally, however, constant intercourse with white neighbors has had its influence over the Wab-an-aki, and has changed nearly all of their customs, as it has their costumes. The ceremony which has undergone the least change as observed among the Passamaquoddies is the Rite of Chief-making, as the election and inauguration of governor is called. The government is a tribal assembly, composed of chief, subordinate chief, *Po-too-us-win*, captains, and councillors. The latter are appointed by the chief from among the old men of the tribe. They do not make the laws, for the law is usage transmitted by tradition. They settle all matter of dispute by the decision of the majority, receiving the chief's sanction. A new captain is chosen on the resignation of another, and is installed in office at the inauguration of the chief.

The name or duty of *Po-too-us-win* is not easily defined. He is the "keeper of the wampum," he is the installing officer, he is the envoy extraordinary, sent with presents or wampum, on visits of importance to other tribes; the *Po-too-us-win* is really the mouthpiece through which the chief speaks.

Five days are usually devoted to the ceremony of chief-making, though the festivities often last for one or even two weeks.

The office of chief is never hereditary, and until recently it was only on the death of a chief that a new one was chosen. If there were two candidates, the matter was decided by the candidates joining hands over a mark drawn between them, their adherents forming two lines by each clasping his arms around the waist of the one in front of him. The party which succeeded in pulling the opposition candidate across the mark had the right to elect the chief. This method seems to have been unsatisfactory, for in later years they tried the expedient of each one placing his hat at the feet of the preferred candidate. This was brought into disrepute by the hats often numbering more than the heads. At the present time they vote by ballot and the election is held every four years. Of the five days devoted to chief-making the first is entirely given to electioneering and voting. On the second day a council is held by the newly elected officers and their friends. Funds are contributed to defray contingent expenses, and minor preparations made for the feast. The inauguration is held on the third day. Formerly it was customary to use the flesh of a moose or caribou, but on the occasion, a

description of which I subjoin, a young ox was killed, and the meat boiled in some large kettles over an open fire.

This meat is a very important factor in the rites and is called *Ges-ā-tā-gā-ben*. The heart and some of the entrails, along with savory herbs, were put in another kettle, and a soup made; no condiments were used in either case.

While the meat was cooking, the old men, the officers, and visiting officers went into a wigwam — which is built for the purpose — and proceeded with the rites which no women or young men are allowed to witness.

A stand held the tribal wampum, the silver gorgets, and the chief's hat. The new chief was told where to sit, and, after a silence lasting several minutes, the *Po-too-us-win* arose, and advancing to the chief, gave the following salutation: "You are now a great man; you have been chosen to lead us. You must have the dignity becoming to a chief. You must look after the welfare of your people. You must not let one do another an injury. You are now a great man. Chief, I salute you;" at the same time placing the hat on the chief's head.

Each of the captains then saluted him in much the same words. The *Po-too-us-win* hung a silver gorget on the chief's neck, while outside of the wigwam the report of a gun announced to the tribe that the new chief was installed in office.

After this the subordinate officers were installed and advised. Then the meat was brought in large wooden bowls, and placed near the centre of the wigwam; the Indians, sitting or kneeling about the bowls, ate the meat with their hands, and drank the soup from rudely shaped dishes made of birch-bark.

[The meat and soup left from this repast was apportioned out to each head of a family, who took the food to his own wigwam, where, with much reverence, it was eaten in silence by the women and children.]

The *Po-too-us-win* sang: —

Chiefs, I greet you with a song —
I greet you, captains —
I greet you all.

at the same time shaking hands with each one in turn. He improvised a song in praise of the meat. This song is called *Sāchem-sca-wint-wagen*.¹

The captains also improvised songs to the meat. After this part of the ceremony — which is called *Weck-we-bal-ten*, meaning "the people's supper to the officers" — they again arranged themselves in a circle around the room. A drum was beat with short, sharp taps, very slowly at first; each beat of the drum was accompanied by a "honk

¹ Really the chief's song by proxy.

— honk — honk ” from those in the circle. Then the door was burst open, and six women, chosen from among the visitors, entered dancing.¹ As they passed before the chief, he threw a shawl over the head of the first one, the captains throwing shawls over the others. They danced three times around the room, still covered; then all present joined in the dance, the women leading. This is called *Mocc-mayic-hapijic*, or “women thanking for the chief.” The shawls become the property of the women who dance, and are treasured as trophies. The old custom was to place masks over their faces. There are none of these masks in preservation, so they use shawls instead.

Until after the women’s dance, the rite was conducted with all the solemnity of mysticism. At that point, however, the doors were opened, the chief sang a long “salutation,” in which all were invited to join the dancing. These dances defy description, and they seem interminable, it is so difficult to see where one ends and the next begins. There are the tribal dances, the Micmac, the Mohawk, and the Snake dance.² The Mohawk is more properly a war-dance; it is executed with much energy and is very fatiguing.

On the fourth day a secret council was “called” by the new officers: they held one long session, eating nothing until it was over. That day the supper was provided by the subordinate chief, and was nearly a repetition of the day before, including the same dances.

The fifth was a general holiday. Complimentary speeches were made, flattering adieus, were spoken by the guests, though some of them remained through the succeeding week. That night the women gave the *eswe-mās-woc-hapijic*, consisting of nuts, candy, fruit, tobacco, and pipes. Nearly all, men, women, and children, smoked during the dance, which was continued to a late hour. This ended the inauguration proper; but there are many customs pertaining to etiquette, relevant to the ceremony. After the adieus are spoken, it is customary for the tribe to get together in council, and there decide how much longer a time the guests must remain, and though the visitors are about to embark on their canoes, the captains are expected to forcibly detain them.

This is the occasion for more feasting, and usually the Wā-bāp (wampum) is “read.” Wampum “reading” is the reciting of records or of traditions which the Wā-bāp commemorates.

¹ It is customary to invite friends from neighboring tribes to attend the festivities. The candidates for office provide for their entertainment, and it would be very “bad form” not to accept of the civility thus tendered. Though I had provided for myself quite liberally, I felt constrained to eat at the table prepared by my host for his Indian friends.

² Dr. Fewkes, in his “Contribution to Passamaquoddy Folk-Lore” in this Journal, vol. iii. No. 11, describes the Snake dance in detail.

PROVERBS AND PHRASES.

IN the second volume of this Journal (1889, p. 153) attention was called to the opportunity existing for the collection of quaint and archaic phrases, and a number of such locutions were given. The following are additional instances for the most part collected in Massachusetts.

To feel like a stewed witch. Said in the early morning, when one rises unrefreshed by the night's sleep. (Western U. S.)

To feel like a stewed owl, or like a stewed monkey. More idiomatically, like a biled owl.

There 's no more peace here than for a cat in hell without claws. (Ohio.)
As Irish as Biddy Murphy's pig.

Be a man, or a mouse, or a long-tailed rat.

Strong enough to hold up an iron wedge.

Strong enough to bear up an egg. Said of tea or vinegar, soup, or anything of the sort.

God Almighty's overcoat would n't make him a vest. Said of a man who overestimates himself.

Let them skin their own skunks. Said of any one who wishes to make a cat's paw of a person for his own disagreeable ends.

As handy as a pocket in a shirt.

Her tongue runs as if it were hung in the middle and waggled at both ends.

I 'll do it in two shakes of a lamb's tail.

It fits to a T.

He 's crazy, jacket over coat.

You look as nice as a cotton hat.

Sitting on an angle twinge. Equivalent to the following. What is the explanation?

Sitting on the anxious seat. This phrase no doubt came into common use from the seat reserved at a camp-meeting for those "under conviction."

Don't try to come your damt Isaacs over me. That is, to pull the wool over my eyes.

He 's got a gait like a pair of bars.

Sitting on the little edge of nothing.

A beauty, without paint or whitewash.

As pat as a dough boy. (An old expression.)

As pat as a match.

That beats my wife's relations. That is, that beats all creation.

To sit and suck your claws. That is, to do nothing.

He does n't know enough to be assistant janitor to a corn crib.

Of no more use than a spare pump in a corn crib.

He does n't need it any more than a cow needs two tails.

WASTE-BASKET OF WORDS.

IN 1656 there was published, in London, a book of culinary and medical receipts which had been collected for Queen Henrietta Maria. The book was called "The Queen's Closet Opened." It contained many words which have now become obsolete, and many which were used in an entirely different sense from their modern one. I give a few such with the clauses or sentences in which they are found.

COFFIN. — "Put your strak in a deep coffin." "A coffin of paste."
"Make your coffin what fashion you please."

COAST. — "Take the thinnest end of a coast of beef."

FROIZE. — "Fry them like a froize."

SIMPER. — "Let it stand and simper over the fire."

STRIKE. — "Take one strike of malt and one of rye."

WHELM. — "Loosen it with a knife and whelm it into a dish."

WAME. — "Give them a little wame or two." "Set it on the fire & let it seethe two or three wames." "Hold your Salmon by the tayl & let him have a wame."

JAG. — "Cut them with a jag asunder."

SCOTCH. — "Scotch them grossly with your knife."

BROACH. — "Broach it on a broach not too big, and be careful you broach it not thorow the best of the meat."

KILLAR. — "Put your cheese in a killar that hath a waste in the bottome."
(this is probably keeler.)

THRUME. — "Put it into the Fat and thrume it night and day."

SLEET. — "In the morning sleet off the Cream in a bottle and put the sleet milk into a tub."

SUCKET. — "To Candy Suckets of Oranges & Lemmons."

PILS. — "Orange pils. Take away that spongiuous white under the yellow pils." "Put in lemmon pil." "Pillings of goose horn."

SEARCE. — "Take searced sugar." "Rice flour finely searced."

CONTAGITION. — "Persons infected with the contagition."

MOT. — "Put it in a cheese-mot."

LEER. — "Put in a leer of butter." "A leer of butter & lemmons."

SLAKE. — "Two or three slakes of mace."

UNCOMB. — A sore finger.

TENTS. — "Roll up small like tents." "Make it in tents." — *Alice Morse Earle, Brooklyn, N. Y.*

I am indebted to my cook for the following words, which are novel to me.

GORM. — An epithet implying a high degree of excellence or superiority.
"Can she cook?" "Lord, she's a regular gorm of a critter."

SPRAWL. — Power of extended activity. In reply to a question about another cook, the reply was: "Oh, well, she's got no sprawl to her."

PLUG. — To move in a heavy or clumsy manner. "He went plugging along without looking to the right or the left." — *Abby L. Alger, Boston, Mass.*

FOLK-LORE SCRAP-BOOK.

SUPERSTITIONS OF THE "CRACKERS" IN GEORGIA. — The Atlanta "Constitution," July 9, 1891, contributes the following superstitions as learned from these people.

"When it is ebb tide the slits in a cat's eyes are horizontal; when it is flood tide they are vertical. Kill a frog and it will rain hard for three days. If a cock walks in at the door, turns around and crows, he announces a death in the family. Potatoes will not thrive unless they are planted in the dark of the moon, and a child born at the full of the moon will be a boy.

"If you open an umbrella in a house the only person present will die, and the same thing will happen if you hang a coat or hat on a door-knob or a door-bell. It is not wise to set a hen during a certain part of August, because the life of the world is at its lowest then. If two persons going hand in hand meet an obstacle which divides them, the one on the left will go to hell and the one on the right to heaven.

"If you drop a pair of scissors and one point sticks in the floor, a visitor will come from the direction toward which the other leg is extended. A child that has never seen its father can cure whooping-cough by blowing down the patient's throat. To get rid of freckles, count them and put an equal number of pebbles into a paper. Whoever steps on the paper will get the freckles."

METHOD OF CHALLENGE AMONG CALIFORNIA INDIANS. — "Two tribes of Indians in the upper part of California had as boundary between their districts, a low ridge where the streams headed. If you should go to where one of these streams, Potter River, rises, you would see still standing a tall pile of stones beside a never-failing spring; on one side of this cairn was the territory of the Pomo Indians, and on the other the land of the Chumaia. These tribes were enemies, and were often at war. When the Chumaia wished to challenge the others to battle, they took three sticks, cut notches round their ends and in the middle, tied them at the ends into a fagot, and laid it on this cairn. If the Pomos accepted the challenge, they tied a string around the middle of the three sticks and left them in their place. Then agents of both tribes met on neutral ground and arranged the time and place of battle, which took place accordingly." — *From the Tribune, Waterloo, Iowa, March 3, 1891.*

THE LUCK OF THE NUMBER THREE. — "Mining Industry" remarks on miners' superstition that accidents always occur in triads: —

"We have seen miners who would 'go their bottom dollar,' to use a common expression, on a prospect where the rock was so soft that three drills would make a hole. We have seen others that would leave a mine when three shots had failed. With them it was 'three times and out,' and have seen others who would take a 'lay off' when an accident occurred to wait until the fatal third had happened. Once we asked a Cornish miner

why he considered three an unlucky number, and he answered that it had been cursed ever since a cock crowed thrice as a signal for the denial of the Saviour."

DIVINATION WITH THE SIFTER. — "Lippincott's Monthly Magazine," December, 1891, contains an interesting article on "Negro Superstitions," by Sara M. Handy, in which is given an account of this method of divination.

"Two chairs are placed back to back in such wise that the sifter rests between, edge on edge, so lightly that a breath will serve to disturb its equilibrium. The diviner, who is no Hoodoo, but preferably a man of standing in the church, takes his place away from chairs and sifter, and, with lifted hand, chants slowly: —

By Saint Peter, by Saint Paul,
By the Lord who made us all,
If John Doe did thus and so,
Turn, sifter, turn and fall.

"If the person named is innocent, the sifter remains motionless; if he is an accomplice, it shakes without falling: and if he is guilty, it turns and drops with a clang.

"The gift of sifter-turning is as rare as that of table-turning, to which it is probably akin. It must be remembered that no one is allowed to touch either chair or sifter, and that the only possible way open to cheating is to shake the chair with a quick motion of the foot. The negroes have great faith in the sifter ordeal, and have frequently been known to confess theft rather than submit to it.

"The writer remarks that this is an African survival, on the Guinea coast a shield being used instead of a sifter, and a negro chant corresponding to the Christianized song."

CROSSING THE BACK. — The same writer records the following childish superstition: —

"It is a common thing when a party of pickaninnies are playing together to see one of them give another a light cut across the back with a switch and exclaim triumphantly, 'Dar, now, you gwine git a whuppin' 'fore night,' while the recipient of the blow will beg as earnestly that the 'cross' may be taken off by a second stroke from the same hand in the same spot, as though he already felt the lash."

Other superstitions cited in the same article are by no means peculiar to the negroes.

"To lock the hands over the head is to pile up trouble. To throw salt on the fire provokes a quarrel with your nearest and dearest. In turning back in a path your superstitious negro makes a cross, thus, X, with his foot, and spits in it; otherwise, he believes, misfortune will surely overtake him the next time he passes that way. Rocking an empty cradle brings misfortune to the baby; and if a teething child is allowed to look at itself in

the glass it will cut teeth hard. To step over an infant as it lies on the floor will render it puny and delicate, and if beaten with a broom it will be good for nothing all its life."

TABASHEER. — In "Science," November 20, 1891, Mr. George Frederick Kunz of New York (a member of the American Folk-Lore Society) makes observations on the snake stone of the travellers of the seventeenth century, which he identifies with tabasheer. In regard to this stone Jean Baptiste Tavernier says (Translation of V. Ball, London, 1889): "I will finally make mention of the snake stone, which is nearly of the size of a double doubloon (a Spanish gold coin), some of them tending to an oval shape, being thick in the middle and becoming thin toward the edges. The Indians say that it grows on the heads of certain snakes, but I should rather believe that it is the priests of the idolaters who make them think so, and that this stone is a composition which is made of certain drugs. Whatever it may be, it has an excellent virtue in extracting all the poison when one has been bitten by a poisonous animal. If the part bitten is not punctured, it is necessary to make an incision so that the blood may flow; and when the stone has been applied to it, it does not fall off until it has extracted all the venom, which is drawn to it. In order to clean it it is steeped in woman's milk, or, in default of it, in that of a cow; and after having been steeped for ten or twelve hours, the milk, which has absorbed all the venom, assumes the color of madder. One day when I dined with the Archbishop of Goa, he took me into his museum, where he had many curiosities. Among other things he showed me one of these stones, and in telling me of its properties, assured me that it was but three days since he had made a trial of it, after which he presented it to me. As he traversed a marsh on the island of Salsette, upon which Goa is situated, on his way to a house in the country, one of his palanquin bearers, who was almost naked, was bitten by a serpent, and was at once cured by this stone. I have bought many of them, and it is that which makes me think that they make them. You employ two methods to ascertain if the snake stone is good and that there is no fraud. The first is by placing the stone in the mouth, for then, if it is good, it leaps and attaches itself immediately to the palate. The other is to place it in a glassful of water, and immediately, if it is genuine, the water begins to boil."

Catholic missionaries, who brought these stones to Italy, seem to have entire faith in their powers, so that, according to Francisco Redi, they offered to make good their faith by experiments, which would show that Galen was correct when he wrote (ch. xiv. book 1) that certain medicines attract poison as the magnet does iron. For this purpose a search for vipers, etc., was recommended; but, owing to the season being later and colder than usual, none could at that time be obtained, as they had not emerged from their winter quarters. An experiment was therefore substituted, after much consultation among the learned men of the Academy of Pisa, whereby oil of tobacco was introduced into the leg of a rooster. This was regarded as one of the most fatal of such substances, and was administered by impregnating a thread with it to the width of four fingers, and

drawing it through the punctured wound. One of the monks forthwith applied the stone, which behaved in the regular manner described. The bird did not recover, but it survived eight hours, to the admiration of the monks and other spectators of the experiment.

Redi states that he himself possessed some of these stones, and also Vincent Sandrinus, one of the most learned herbalists of Pisa. Redi describes them as "always lenticular in form, varying somewhat in size, but in general about as large as a farthing, more or less. In color some are black, like Lydian stone, tinged at times with a reddish lustre; others white, others black, with an ashy hue on one side or both," etc.

This stone had not been identified, until it occurred to the writer that it was evidently tabasheer. This is a variety of opal that is found in the joints of certain species of bamboo in Hindostan, Burmah, and South America; it is originally a juice, which by evaporation changes into a mucilaginous state, then becomes a solid substance. It ranges from translucent to opaque in color. The word is a corruption of *tabixir*, a name which was used even in the time of Avicenna, the Grand Vizier and body surgeon of the Sultan of Persia in the tenth century. It played a very important part in medicine during the Middle Ages. The substance has been discussed and described by Dr. Ernst Huth (Berlin, 1887). Dr. Huth observes that it is cited as a remedy for affections of the eyes, the chest, and of the stomach, for coughs, fevers, and biliary complaints, and especially for melancholia arising from solitude, dread of the past, and fears for the future. Other writers speak of its use in bilious fevers and dysentery, internal and external heat, and a variety of injuries and maladies.

Mr. Kunz concludes: "The writer has examined a large number of so-called madstones, and they have all proved to be an aluminous shale or other absorptive substance. But tabasheer possesses absorptive properties to a greater degree than any other mineral substance that I have examined, and it is strange that it has never been mentioned as being used as an antidote. It may be confidentially recommended to the credence of any person who may desire to believe in a madstone."

GHOST DANCE IN ARIZONA. — The "Mohave Miner" contained an account of this dance, copied in the Chicago "Inter-Ocean," June 25, 1891.

"Imagine a circular piece of ground one hundred feet in diameter, inclosed by a fence made by putting poles and bushes into the ground and surrounded by the high and rugged granite walls that reflect in demoniacal phantasms the lurid lights of half a dozen fires that blaze within the inclosure, while two hundred savages (Wallapais) clad in white robes with fancy trimmings — faces and hair painted white, in whatever decorative manner the savage mind suggests as best calculated to produce the most weird and startling effects — move slowly around in a circle, keeping time with a wild chant that swells and falls in barbaric cadence; while two hundred more stand or crouch around the fires, awaiting their turn to participate. I can never forget the sensation produced upon my mind as I stood between two swarthy chiefs and gazed upon this scene. How can I describe this new

step of the ghost dance? It is like a military 'side step to the left' accompanied by an indescribable movement of the body. All the dancers face toward the centre, holding each other's hands, and all joined in the chant. The dust issued in clouds from beneath two hundred scraping feet, and what with the dust and exertion the dancers are soon exhausted and drop out, while others take their places.

"They dance until the circle has gone completely around, then stop for a few minutes and rest, then start up again. At each new start they sing a different chant, and so the dance goes on till midnight, when with a loud clapping of hands, they break ranks and go home. During all this time two or three chiefs or medicine men moved around outside of the circle preserving order and reprimanding any merriment or hilarity. Chief Ko-ar-a explained that this was a religious dance, and that due solemnity must be observed.

"The dance being over Surahm, Ko-or-a and the head medicine man, Pay-qui-ya, gave us a little insight into the object, etc., of these ceremonies. They said: 'We believe in the existence of a powerful deity who will come upon the earth some time within the next three or four years in the form of an Indian. This being is called in the Piute language Nota Winnup, and his name has been adopted by other tribes. When Nota Winnup comes all Indians who have died in the ages that are gone will be restored to life and perpetual youth. Those who are now old, sick, or lame will also be restored. Simultaneously will reappear the game that has existed in past ages, while the white people and all other races except the American Indian will perish. Upon the Indian who dares to entertain or express a doubt of the truth of these things, the medicine man threatens to bring the most dire and fatal punishments. Each dance is ordered by Nota Winnup, who appears to the medicine men on the fifth night of each dance and tells them when to hold the next, and other things he wishes his people to know. Each dance lasts five nights, and the last night we dance until morning. Just before daylight the medicine men go on top of the little butte and talk with Nota Winnup, and upon returning report his sayings to the people. We do not intend any violence toward the whites; we want to live peacefully with them until the Messiah comes, and then we cannot keep them from being destroyed if we wish.

"The next dance will be at Wallapai Mountains and will begin on the 11th of June. Then there will be another one here on the 1st of July. Tell the white people that this is our religion and we believe it. They have their religion and they have a right to believe theirs.

"We will dance until Nota Winnup comes, but we are not angry; we want to be friends with the whites.'

"By special request the medicine man repeated slowly the words of one of the chants so we could take it down. The chants are all in Pah Ute, and this one is as follows: —

Pah con-da-wom ban-da,
Pah ka-wom-ba.
Pah con-da-wom-ban-da,
Pah ka-wom-ba.

A-no ve-yae, pah con-doy,
A-no ve-yae pah con-doy ;
Hong-go de-yae, hong-go doy,
Hong-go de-yae, hong-go doy.

"A few of the younger and more progressive Indians refuse to believe in these prophecies, or to take any part in the dances."

"Frank Leslie's Weekly," under the head of the "Devil's Dance," describes a similar dance among the White Mountain Apaches. (We are obliged to cite at second hand, not having access to a file of this periodical.)

"There are five principal actors or dancers, four of whom are warriors, supposed to represent the head chiefs of the several tribes located north, east, south, and west, emblematic of his acknowledged supremacy in the four quarters of the globe. The fifth dancer is a small boy, perfectly naked except in the 'gee string' and head gear; he impersonates the spirit of the departed chief and is supposed to be invisible at all times and to all people.

"The head-gear which is a mask covering the entire head, is made of black cloth, with almost imperceptible slits for the eyes and mouth, and is drawn down under the chin and tied with a string. Surmounting all is the head-dress proper, which proclaims the rank, dignity, and special office of each chief. Their costume is made up of the most gorgeous medley of colors and material it is possible to imagine.

"In the first place they are stripped to the waist, around which is gathered a blanket of fantastic color and pattern; then their bodies are painted an ashy hue, overlaid with grotesque designs in black; one painted curiously like a skeleton; another with pointed bands of black running diagonally across his back; a third with crescents — each one apparently exercising his ingenuity to produce the most uncanny effect.

"To realize a scene so weird as the one here described, imagine yourself in the wilds of Arizona, the night a starlit one in January, with a strong breeze blowing that chills you to the bone; a grand living circle of human beings, numbering in bucks, squaws, and children not less than four hundred, gathered around a huge camp-fire of blazing logs; tom-toms beating, accompanied by a howling, rhythmical chant that would terrify the devil himself, and in the midst of all this to see eight, ten, or a dozen bucks rush madly into the circle with some indescribable monster, which proves to be a raw-hide, but which at first sight reminds one of 'Old Nick' himself, and which, indeed, it is intended to represent. This the bucks fall upon with sticks and clubs, as if their very lives depended upon the violence and rapidity of their blows, at the same time joining the chant, which rises and falls in weird cadence to the tom-toms.

"Then comes from the darkness a piercing sibilant call, followed by woo-hoo-hoo, which can only be likened to the cry of a screech-owl; then the dancers appear, trotting in single file, brandishing bows and arrows and long wooden swords, bowing to right and left, jumping, and making gestures

impossible to describe ; up they rush to where the devil is being beaten, back they dance to the fire, around and around they fly, leaping and yelling, the spirit of the great chief (the small boy) rivaling all in feats of agility and endurance, the whole making night one hideous dream. Then, and only then, can one appreciate the novel sight witnessed on the banks of the Gila."

NOTES AND QUERIES.

"INJUN-GIVING." — If an American child, who has made a small gift to a playmate, is indiscreet enough to ask that the gift be returned, he (or she) is immediately accused of being an Indian-giver, or as it is commonly pronounced *Injun-giver*. The child so unwise as to regret his gift is regarded with great disdain by his playmates, who always treat "Injun-givers" with scornful looks and sometimes with wordy derision as having committed a great offence to child-etiquette.

Can any reader of the *Journal of American Folk-Lore* explain the origin of this expression. Are Indians (red-skins) prone to this habit?

In England, the children who feel aggrieved cry out : —

Give a thing and take a thing
Is a bad man's plaything.

But so far as I could learn, English children do not use the term "Injun-giving."

H. Carrington Bolton.

DECORATION OF NEGRO GRAVES. — The note by Dr. H. Carrington Bolton (vol. iv. p. 267, July-September, 1891) recalls to my mind with interest my own observation ten years ago in the Negro cemetery at Columbia, S. C., to which he refers. I made the matter then the subject of remark in a letter to the New York "Evening Post" (February 24, 1881). The paragraphs which apply are those following, and they give more in detail what Dr. Bolton has made note of, showing that the custom is not yet obsolete : —

"I saw at Columbia, S. C., a practice in vogue among the blacks which exists nowhere else so far as I can learn, and is savage or childlike in its simplicity of idea. When a negro dies, some article or utensil, or more than one, is thrown upon his grave ; moreover it is broken. If you go through a dilapidated weed-grown graveyard which straggles in and out of the hollows on a side hill covering the high bluffs along the river, you will see some very strange examples of this mortuary custom. Nearly every grave has bordering or thrown upon it a few bleached sea-shells of a dozen different kinds, such as are found along the south Atlantic coast. Mingled with these is a most curious collection of broken crockery and glassware. On the large graves are laid broken pitchers, soap-dishes, lamp chimneys, tureens, coffee-cups, sirup jugs, all sorts of ornamental vases, cigar boxes, gun-locks, tomato cans, teapots, flower-pots, bits of stucco, plaster images,

pieces of carved stone-work from one of the public buildings destroyed during the war, glass lamps and tumblers in great number, and forty other kitchen articles. Chief of all these, however, are large water pitchers; very few graves lack them. The children's graves were really pathetic. There you could see doll's heads, little china wash-bowls and pitchers, toy images of animals, china vases, and pewter dishes, indeed everything of that sort that would interest a child.

"The negroes themselves hardly know how to account for this custom. They say it is an 'old fashion.' In the case of the children, and partly in respect to adults, the articles thrown upon the grave are those of which the deceased person was especially fond — the baby's playthings for example. As for the shells, stone-work, stucco and that sort of thing, they are purely ornamental, as perhaps is all the rest. What the significance of so many cracked pitchers and jugs may be I do not know. They are found upon graves of all ages. Surely the negro of Columbia does not regard this particular form of earthenware with special admiration or affection. Can it have any allusion to the proverb that the pitcher that goes often to the well shall at last be broken? or better, be in memory of the prophet's line, 'and the golden bowl shall be broken'?"

Ernest Ingersoll.

QUILT PATTERNS. — In view of the large amount of time that was spent in colonial days, even down through much of the first half of the present century, in the manufacture of patchwork quilts, it seems to me worth while to preserve some particulars of this most elementary form of art needlework. The task is still possible, in view of the fact that many of the masterpieces of this class still survive, and that in some of the more provincial parts of the central States at least their manufacture is still carried on. Hoping to be able to describe, with adequate illustrations, some of the more characteristic kinds of patchwork, I am engaged in collecting the names and descriptions (with examples if possible) of the patterns both of patchwork and of quilting. And I trust that the local branch of our folk-lore society may be able to add somewhat to my collections. The names themselves are not without interest, and I subjoin a list: —

Diamond, straight-work, feather and shell patterns are those with which I am familiar as used for quilting. Among patchwork patterns I know or have means of learning the mode of piecing the "album-quilt," "nine-patch," "log cabin," "star," "tea-leaf," "tumbler," and "state-house steps." I hope to learn the mysteries of the "goose-chase," "pine-apple," "Irish chain," "double Irish chain," "brick work," "rising sun."

I may add in conclusion that the interest which attaches to these old quilts is not only due to the light that they throw on the degree of artistic advancement (or lack of it) that characterized the household industries of our grandmothers, but the needlework itself is often extraordinarily beautiful, fine, and intricate, approaching in these respects the finest of the old tapestries.

Fanny D. Bergen.

ANOTHER "WITCH'S LADDER." — In vol. iv. p. 168, is an account, by Mrs. Eustace B. Rogers, of the manner in which the boys of Florence once a year, "nella mezza quaresima," are accustomed to cut from paper rude images of a ladder (recalling the crucifixion) which they stick or place on the backs of people, generally ladies, as they pass.

I have found by much inquiry that there is almost no superstition or popular observance in Italy which has not a background — and sometimes a very prominent middle distance — of antique heathenism or sorcery. There always lurks a witch behind the cross, and one can scent the old Etruscan *demonifuge* in the incense which perfumes Santa Croce. So on inquiring of a living chronicle of popular folk-lore what was the true inwardness of the putting ladders on passers-by, she replied: —

"*E un usanza lasciata dai vecchi antichi* — it is a custom of the *old* ancients" (not meant for a pleonasm, but to signify very ancient people) — that as Jesus Christ carried the ladder and cross to Calvary, so we should bear it. But no witch can endure to have one of these ladders on her, so if you would find whether a woman be one, put one on her back and say: —

Let the ladder ever stay!
And no one carry it away!
If she be a witch, 't is plain,
On her the ladder won't remain,
And she'll run away in pain.

But the ladder was one of the good or healthy — that is, witch-driving fetiches, or amulets, or signs long before the Crucifixion. It was a very old Roman custom, as it is to-day in the Romagna, to tie a patient to a ladder to secure the proper action of a medical remedy. It is a rule, I think without exception, that where we find a formula for banishing the sorceress in northern Italy, associated with some object, we find an old heathen rite.

Charles Godfrey Leland.

FLORENCE, ITALY, *February 1, 1892.*

PRIMITIVE MARRIAGE CUSTOMS AS PRESERVED IN THE GAMES OF CHILDREN. — A very common childish game, in which marriage is represented, is that of the "Knights of Spin," and its numerous varieties. This game, in many forms, has been widely diffused through all the countries of central and western Europe.

Here come three lords out of Spain,
A-courting of your daughter Jane.

My daughter Jane is yet too young,
To be ruled by your flattering tongue.

Be she young, or be she old,
'T is for the price she may be sold.

I have pointed out, in "Games and Songs of American Children," that the game involves the idea of marriage by purchase (Nos. 1, 2, 3). But there is another element of the song which I did not understand at the time when my notes on the game were written. This is the choice made by the

suitors, or rather the ambassadors of the suitor, among the girls present. After the Spanish knight has been turned away, the mother relents and addresses him : —

Turn back, turn back, you Spanish knight,
And choose the fairest in your sight.

He takes a girl, but (in one of the versions) brings her back to the party from which she has been taken. So in an Italian form, where he advances and takes the girl by the hand ; then, as if changing his mind, rejects her, saying : “ And now I don't want her,” assigning as a reason that she is too ugly. Now this selection among the players appears to be not merely a usage of the game, but a part of the original practice, which included search among a number while the true bride is disguised, and the wooer is thus liable to make a false choice.

The successive advancing and retiring of the marriage party, indicated in the game, also appears to be a reminiscence of early custom, in which the wooers are turned away at first, and only accepted after repeated applications, and a long negotiation. The whole game, if this view is correct, thus more or less literally represents the actual marriage usages which obtained in Europe up to a comparatively late period, and which included such a procession on the part of the friends of the bridegroom, reiterated appeals and rejection, and final selection of the proper bride, who is in disguise among her friends, and probably also a chase at the end, a reminiscence of marriage by capture. This conclusion may appear somewhat speculative, but appears to me to be made fairly probable by the consideration that in Wales, at least, a marriage ceremony containing all these features was actually in vogue until within a short time. This interesting fact is made clear by a statement of Professor Rhys, made at the recent International Folk-Lore Congress in London, in reference to an experience of his own youth. Dr. M. Winternitz, in a paper on “ Indo-European Customs, with Special Reference to Marriage Customs,” had concluded that the primitive Indo-European community had already arrived at a stage where marriage by capture was only surviving in a number of customs as sham capture. On this Professor Rhys remarked as follows : —

As to the marriage by capture, he himself remembered witnessing, when a boy, one of these *quasi*-capture weddings in Wales. He went early to the bride's house, and at a certain hour the door was barred. The bridegroom's party approached to get the bride, but entrance was denied. They then parleyed with the bride's father, the whole conversation being conducted in verse. While this was going on the bride was disguised, and when all the poetry had been finished the bridegroom's party were allowed to come in. Then they had to search for the bride, whom, in this case, they failed to discover, her disguise being so effective. After a time they all set out for the church, and at a point where two roads forked the bride and her father endeavored to get away along the wrong road. They were, however, immediately brought back by the bridegroom's party.

If such customs survived in Wales in the nineteenth century, they probably lingered elsewhere in Europe during the Middle Age, and the game which I am considering may very well depend upon them.

W. W. Newell.

CREATION MYTH OF THE ASSINABOINES. — Mr. Chamberlain's various versions of the Creation Myth as it occurs among different Indian tribes, printed in the *Journal* for July—September, 1891, does not contain the following curious variant, from one of the prophets of the Assinaboines, obtained above fifty years ago. In a Philadelphia newspaper, the "*National Atlas and Tuesday Morning's Mail*" for December 6, 1836, p. 299, is one of several interesting letters, dated Rocky Mountains, July 12, 1836, by a young man to his brother, evidently not intended for publication, and having an air of truth about them. These letters treat of his experiences in the far West. I give almost entirely the one under the above date. It will be seen that this variant is compounded of the biblical narratives of the Creation and Deluge, told in Indian style, with a little pure Indian tradition mixed in. It is well worth preserving, as I do not doubt it is faithfully recorded.

William John Potts.

CAMDEN, N. J.

The Assinaboines, who occupy the northern portion of Sioux Territory, call themselves E-ao-ka, or Narkota. When the white man first visited this country, they were called by their neighbors, the Cree Indians, Assin-poinnee (or the Stone Roasters), which, for sake of easier pronunciation, we have slightly changed. They are the poorest of the Sioux bands, having no horses, — an important item of Indian wealth.

Nearly all their baggage is transported by dogs, and I have known 60, 80, or even 100 lbs. to be hauled by these poor animals a day's march, with no great apparent fatigue. The Assinaboines are not, however, insensible to the value of horses, for it is no uncommon occurrence to see one of them offer a horse, in the fall season, for half a gallon of whiskey, which he will buy in the following spring, at the rate of thirty buffalo robes; and all this difference in consequence of the difficulty of wintering horses in their cold and inhospitable climate. Their principal trading points are with the British on North Red River, and at the American Fur Company's post at the mouth of the Yellowstone. The former is visited in the summer, where they dispose of light peltries; and the latter in the fall and winter, where their robes, and other articles of a heavy description, find a better market. I was forcibly struck with the remarkable similarity which some of their traditions respecting creation bear to divine revelation. One of their prophets gave me a long history of the formation of things "animate and inanimate," the substance of which I now record for your amusement; and I may as well premise that as yet these people have never had either missionary or other instructor amongst them.

The Assinaboines believe that at a very remote period the Great Spirit formed the earth out of a confused mass. He then made a fox out of clay, which he sent forth to see if the world was large enough. The fox returned from the survey and reported it too small. By a sudden convulsion, the Great Spirit then made it larger; and again the fox went forth, but did not return to report the dimensions, from which it was known that the earth was sufficiently capacious. Trees were then made, and when they grew large

enough a man and a woman were made of the timber. Every other living thing was made of clay, male and female of its kind; all were sent forth with a command to multiply. It seems the work of creation was done on the borders of a lake; and amongst the most absurd portion of the creed is a belief that a fish swam to the shore, offered itself as a sacrifice, and told the newly created pair to boil and eat it all, except the scales and bones, which they were directed to bury in the earth. From this sprang up powder, balls, fusees, knives, and other implements of warfare.

In the course of time men had become very numerous. Amongst them were two brothers — great chiefs — who were formed [query famed?] for skill and bravery. One of them was slain by an enormous animal (for which they have no name), and the other, to revenge his brother's death, afterwards attacked and killed it. This animal was a great favorite with the Great Spirit, and in order to show his disapprobation of the act he determined to drown all mankind. The surviving brother heard this, and built himself a large raft, on which he placed a male and female of every animal. The rain poured down, and the earth was covered over the top of the highest mountain, but the raft floated in security. The chief at length, becoming tired of sailing, determined to make land for himself; for he was "strong medicine," and knew everything. All he wanted was a little earth or mud. A beaver went out, but soon returned, reporting (as sailors say) no bottom. Another was next sent, with no better success. Last of all, a muskrat was employed, and after some time returned with a mouthful of mud. From this our earth as we have it was formed, which accounts for its being no better than it is.

CREATION MYTH OF THE CALIFORNIA INDIANS. — Since my communication on the Creation Myth of the Assinaboines, I have found among my papers a newspaper cutting from "The Evening Wisconsin," August 27, 1890, published in Milwaukee, which gives an account with illustrations, of inscribed rocks in California and Nevada. The writer describes at least one of these rock inscriptions from personal observation and from the whole tone and character of the article, which it states was "written for the Wisconsin," the following details, apparently of the "Creation Myth" (mentioned in brief as of the Yocut Indians by Mr. Franz Boas in the January—March number of the *Journal*, vol. iv. p. 15), seem to have been received in personal contact with the California Indians, though the tribe or particular locality is not mentioned.

And while speaking of these Indians the fact is brought to mind that they have a folk-lore and many traditions which are of the greatest interest. It is seldom that any of this is learned by a white man, as the Indians are very chary of repeating it, being fearful perhaps of ridicule. But occasionally some one gets into the confidence of one of them, and picks up piecemeal some of their legends. It is a remarkable fact that, like so many other savage tribes, these, too, have a tradition of the Deluge. According to one account, the whole earth was once covered with water, and there were no living creatures, save an eagle and a crow. There was a stump

of a tree that projected above the surface of the watery expanse, and upon this the two birds were wont to stand and hold converse. Finally they became weary of the solitude, and between them managed to create a duck, which swam about the stump. One day the duck dove to the bottom and brought up some earth on his bill. This struck the eagle and the crow as worth looking into, since they had never seen anything like it. They were very tired of having nothing but the stump to roost on, and as the mud brought up seemed promising, they entered into an agreement to keep the duck constantly employed diving for it. They could not agree, however, as to where the mud should be deposited. So they divided the world into two portions, the eagle taking one and the crow the other, and agreed that the mud should be put half on one side and half on the other. The eagle had business that called him away, and he therefore arranged with the crow to reverse the work. Finally the eagle returned, and the crow showed him an immense heap of earth, which he said was his share. But the eagle found that the crow had not divided fairly, having kept much the larger portion himself. The eagle's heap was, so the Indians say, what is now known as the coast range of mountains, while the crow's was the Sierra Nevada range. But they occupied reverse positions from their present location. The quarrel between the birds over the division waxed warm, and finally the eagle, in his anger, flew over to the crow's heap, took one end in his beak and dragged it over to his own side, at the same time swinging the smaller heap around to the crow's side of the stump. And so the mountains remain even to this day, while all the children of men honor the eagle and despise the crow for his dishonest disposition.

The Indian tradition of the origin of man in one instance is that he was the progeny of the eagle and wolf. In another tradition the bear is credited with the creation of man, and that animal is also endowed by them with the possession of marvelous powers. Nearly all the Indians of California venerate the bear, and never express enmity toward him in any way, even when living in the valley, lest Bruin shall overhear them and wreak vengeance when they go into the mountains in the fall for their supply of pine-nuts.

The Indian tribes of the desert also have a tradition of the flood, in which all that remained of the world was the summit of San Bernardino Mountain, a peak over two miles in height. These Indians are so loath to talk about their traditions, however, that I have never been able to learn any of the particulars of this flood.

Here ends this interesting account, and the last passage certainly indicates that this tradition at least was gained by the author in personal contact with the Indians themselves, which leads to the inference that the eagle and crow legend was obtained in like manner.

William John Potts.

PETER PIPER'S PROPER PRONUNCIATION OF PERFECT ENGLISH *versus* PETER PIPERNUS.—In a recent number of this Journal (April—June, 1891, p. 170) Mr. Charles G. Leland has attempted to show a pos-

sible origin of the widely known couplet of "Peter Piper" from one Peter Pipernus, a priest of Benevento in the latter half of the seventeenth century, author of a bok of incantations, etc., 1647.

Mr. Leland, or many of the readers to whom this couplet is most familiar, I feel convinced never heard the other alliterative verses for the whole alphabet of which "Peter Piper" is only a part for the letter "P." After very careful inquiry among friends here in this vicinity, Philadelphia as well as Camden, also in Boston, I find that almost every one has heard the Piper verse, but never heard of the others which I give below. These investigations lead me to one of two conclusions in regard to this particular verse being so widely known. Either it is very old, or else it was introduced to the English-speaking public within the last sixty or seventy years by some popular play, the clown at the circus, or a popular book now forgotten; or the alphabetical verses were perhaps written to supply what our advertisements call "a long-felt want," and were made to fit the Peter Piper lines. The title, something like "Peter Piper's Proper Pronunciation of Perfect English," favors this theory.

As a child, forty years ago, I heard some of them from my mother, grandmother, and great-grandmother, the two last born in the last century. My mother heard them sixty years since, and remembers seeing the book; and a kinsman aged sixty-three has very fortunately remembered nearly all of them, as well as the child's book in which they were printed with appropriate pictures. In his mind's eye he still sees "Tiptoe Tommy turning a Turk for twopence."

Possibly some of your readers remember a similar book, and can supply those wanting the missing letter U and X, Y, Z,

Andrew Airpump asked his aunt her ailment.
If Andrew Airpump asked his aunt her ailment,
Where's the ailment Andrew Airpump asked?
Billy Button bought a butter biscuit.

Repeat as above.

Captain Crackscomb cracked his cousin's cockscomb.
David Doldrum dreamed he drove a dragon.
Enoch Eldridge eat an empty eggshell.
Francis Fribble found a Frenchman's filly.
Gaffer Gilpin got a goose and gander.
Humphrey Hunchback had a hundred hedgehogs.
Indigo Impey inspected an Indian image.
Jumping Jacky jeered a jesting juggler.
Kimber Kimball kicked his kinsman's kettle.
Lanky Lawrence lost his lass and lobster.
Matthew Menlegs had a mangled monkey.
Neddy Noodles nipped his neighbor's nutmeg.
Oliver Oglethorpe ogled an owl and oyster.
Peter Piper picked a peck of pickled peppers.

Quixote Quedom quizzed a queerish quidbox.
 Rory Rumpus rode a rawboned racer.
 Sammy Smellie smelt a smell of small coal.
 Tiptoe Tommy turned a Turk for twopence.
 Vincent Veedom viewed his vacant vehicle.
 U (forgotten).
 Walter Waddle won a walking wager.

All my informant remembers of X, Y, Z, is that they were included in one verse different from the others.

William John Potts.

CAMDEN, N. J.

RECORD OF AMERICAN FOLK-LORE.

FOR NATIVE RACES.

ALGONKIAN. — A legend of the wars of the Sauks, Pottawatamies, and Chippewas is related by H. J. Smith in his article "Legendary Invasion of the Saginaw Valley" ("American Antiquarian," vol. xiii. 1891, pp. 339, 340).

APACHE. — A somewhat extended and very valuable addition to our knowledge of Apache mythology is made by Capt. J. G. Bourke in his paper on the "Religion of the Apaches" ("Folk-Lore," London, December, 1891, pp. 419-455). Much useful information is given regarding maleficent devils, spiritualism, omens, idols, prayers, witchcraft, amulets and talismans, animal-worship, nature-worship, sun-worship, plants and trees, medicine-songs, etc.

BEOTHUK. — In the "Transactions of the Canadian Institute" (Toronto, vol. ii. Part I., October, 1891), Mr. Alan Macdougall gives an abstract of our information regarding the aborigines of Newfoundland. Reference is made to the discovery of remains of the Beothuks in 1886, and again in 1888. Rev. Philip Tocque read a paper before the same society on January 9. 1891, "The Aborigines, or Beothics of Baccalaos," which was of similar character.

BILQULA. — A considerable portion of Dr. Boas' "Third Report on the Indians of British Columbia," to the British Association for the Advancement of Science (Cardiff meeting, 1891) is taken up by a consideration of the Bilqula under the following heads: social organization, secret societies and potlatch, customs regarding birth, puberty, marriage, and death, religion and shamanism, wars, medicine. Figures of crests and masks accompany the descriptions.

BRITISH COLUMBIA. — In the fifth number of the "Zeitschrift für Ethnologie," Dr. F. Boas begins an extensive collection of the tales of various British Columbian tribes. The first section (S. 537-576) deals with the following : —

I. Shushwap (S. 532-548), embracing stories of Tléesa, the coyote, the muskrat, etc.

II. Ntlakyapamuk (S. 546-549). Tales of the sun, coyote, etc.

III. Gens mythology and tales of the Lower Fraser River (S. 555-576). Stories of the sun and moon, woodpecker, eagle. Origin of salmon, of fire, etc.

The second section (S. 628-645), contains : —

I. Kauétcin (Cowitchin) (S. 628-636). Tales of the flood, the thunder-bird, whale, etc.

II. Snanaimuk (S. 636-638). Tales of the origin of fire, of daylight.

III. Sk. qōmic (S. 639-643). Tales of the raven, the woman and the fish, etc.

IV. Lkúñgen (S. 643-645). Tale of the daughter of the stars, etc.

This will be the most complete collection of tales of any of the peoples of Northwest America.

HAIDAH. — In "The Moon Symbol on the Totem Posts on the Northwest Coast," Mr. James Deans continues his studies of Haidah folk-lore. An interesting fact is noted by him, viz., that these carved wooden posts are having their places taken nowadays by marble and stone ones, made by Indian workmen. In the same journal (pp. 282-287) is a second paper by the same author on "Carved Columns or Totem Posts of the Haidahs."

In the "Journal of the Anthropological Institute" for August, 1891, (pp. 14-29), Rev. Charles Harrison has a paper on "Religion and Family among the Haidas." It consists of two parts, I. "Haida Deities ;" II. "Creation of the Haidas." Mr. Harrison's versions of some of the legends and his interpretation of certain characters differ from those of other authorities, and some of this disagreement may possibly be due to mission influence.

Mr. Harrison gives an interesting list of the Haida month-names.

HAVESU-PAI (COSNINOS). — Dr. R. W. Shufeldt ("Proc. U. S. National Museum," vol. xiv. pp. 387-390) publishes what little is known of the Havesu-pai Indians of Arizona. His desire for more information regarding this dying tribe will be seconded by every student of American ethnology.

HURONS. — In "Science" (October 9, 1891) is an abstract of a paper by C. A. Hirschfelder on "The Burial Customs of the Hurons."

IROQUOIS. — In the "Glen Echo Chautauqua" (Washington, D. C., August 1, 1891, p. 12), Dr. A. S. Gatschet discusses the "Origin of the word Chautauqua."

In the "American Anthropologist" (1891, p. 384), Mr. J. N. B. Hewitt gives a brief account of the Kahastine's or Fire-Dragon, for which he finds an origin in the "shooting light or star."

KARANKAWAS. — Vol. i. No. 1 of the "Archæological and Ethnological Papers of the Peabody Museum" (1881) is devoted to an extended account by Dr. A. S. Gatschet, of "The Karankawa Indians, the Coast People of Texas." The paper is chiefly ethnographical and linguistic, but several items of interest to folk-lorists occur, such as the description of the festival (p. 18), the explanations of the folk-names (pp. 40-44), the notes on manners and customs (pp. 66-67).

KOOTENAY. — In the "Verhandlungen der Berliner anthropologischen Gesellschaft" for February, 1891, Dr. Franz Boas gives some interesting animal stories and mythological tales. His paper "Einige Sagen der Kootenay" is a welcome contribution to the folk-lore of this neglected tribe. A number of the tales deal with the coyote, who is a chief figure in Kootenay mythology. The rabbit, the frog, the elk, the muskrat, the owl, etc., also appear. The principal tales are those of "The Rabbit," "The Coyote and the Sun," and "How the Animals got into Heaven." Dr. Boas reaches the following conclusions: "Die hier wiedererzählten Sagen zeigen recht enge Beziehungen zu denen der Völker der nord pacifischen Küste. Die Prairie wolf Sagen gehören zu einem Cyclus, welcher über die Hoch-ebenen von Britisch-Columbien, Washington und Oregon verbreitet ist. Besonders eng sind die Beziehungen zwischen den Sagen der Okanagan und Kootenay. Die Beziehungen zu den Sagen der Küstenvölker bestehen wesentlich in der Einverleibung gewisser Züge in Sagen denen sie sicher ursprünglich fremd waren."

MICMAC. — In the "Story of the Moosewood Man" ("American Antiquarian," May, 1891, pp. 169, 170), Rev. S. T. Rand gives us another Micmac legend in which figure a young woman, a poker of moose-wood, a fine-looking youth, a bevy of girls, and a beauty.

NATCHEZ. — In the "Popular Science Monthly" for June, 1891, Mr. H. A. Giddings gives a brief *résumé* of what we know of these Indians.

NAVAJO. — In "American Naturalist" (vol. xxv. 1891, pp. 303-307), Dr. R. W. Shufeldt has an interesting paper, "Mortuary Customs of the Navajo Indians," giving details of the various modes of burial practised by these aborigines: (1) cliff-burial, (2) brush-burial, (3) grave-digging, (4) tree-burial.

In "Proceedings of the U. S. National Museum" (vol. xiv. pp. 391-393), the same writer gives an account of the manufacture of blankets and belts by the Navajo, having had the opportunity of seeing "The Navajo Belt-weaver" at his work.

A further contribution of Dr. Shufeldt is "Head-Flattening as seen

amongst the Navajo Indians" ("Pop. Sci. Monthly," 1891, pp. 53-59), in which he describes these practices amongst the Indians of northwest New Mexico.

PAWNEE. — In the "American Anthropologist" (July, 1891, pp. 275-281), Mr. G. B. Grinnell gives some interesting and valuable information regarding "Marriage amongst the Pawnees."

SANTA BARBARA. — Dr. Lorenzo G. Yates ("Amer. Anthropol.," 1891, pp. 373-376), has gathered together in his paper, "Fragments of the History of a Lost Tribe," some details concerning the habits and customs of the Indians of Santa Barbara, California.

SIOUAN. — In the "American Antiquarian and Oriental Journal" for May, 1891 (pp. 161-167), Mr. W. K. Moorehead, under the title, "The Indian Messiah and the Ghost Dance," gives an account of his observations among the Sioux.

TETON-DAKOTA. — In the "American Anthropologist" (1891, pp. 329-345), Dr. J. O. Dorsey gives a detailed account of the "Games of the Teton-Dakota children." Amongst the girls' and boys' games are: carrying packs, swinging, trampling on beaver, ghost game, courting, hide-and-seek, jumping, playing doctor, taking captives, old woman and her dog, grizzly bear game. In the spring many field sports, running games, etc., are carried on by the boys. His account of the different games of the children, played in spring, summer, autumn, and winter, is full of interest.

GENERAL.

The elaborate and profusely illustrated paper of Prof. O. T. Mason, "Aboriginal Skin-Dressing" ("Rep. U. S. National Museum, 1888-89," pp. 553-559, Washington, 1891), gives in considerable detail the methods employed by the Indians of North America and by the Eskimos. The tribes chiefly dealt with are: the Eskimo of Greenland, Cumberland Sound, Baffin Land, and Alaska; the Naskopis, Crows, Sioux, Modocs, Pawnees, Senecas, Navajos.

Mr. James Mooney, in "Growth of a Myth" ("Amer. Anthropol.," 1891, pp. 393, 394), discusses the "Welsh Indians, and the people of Croatan, the lost colonists of Roanoke."

MEXICO AND CENTRAL AMERICA. LACANDONS. — In "Ausland" (No. 45), Dr. Karl Sapper describes a visit to the Lacandons who live east of Chiapas and west of Peten. In "Ausland" (No. 51) the same writer has an article on Vera Paz and its inhabitants.

QUETZALCOATL. — In the "Popular Science Monthly" for June, 1891, is a paper by Dominick Daly entitled "The Mexican Messiah," which is one

of the many vain attempts made to connect the religion of old Mexico with those of Europe. The author makes up his mind that St. Brendan had something to do with it and reaches this curious conclusion : —

“ The conclusion seems unavoidable that Quetzalcoatl was a Christian missionary from Europe, who taught Christianity to the Mexicans or Toltecs.”

LOCAL MEETINGS AND OTHER NOTICES.

LOUISIANA ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — A branch of the American Folk-Lore Society, under this name, has been formed at New Orleans. The following is an account of the organization and introductory proceedings of this Society.

Rules. — I. The members of the Association shall be elected from among such persons as may be recommended to the Executive Committee, but members shall be required as a condition of election to become members of the American Folk-Lore Society, unless there be more than one person from the same household.

II. The objects of the Association shall be to hold during the proper season monthly meetings, at which papers may be read or addresses delivered, and by means of which may be promoted the collection of American and other folk-lore, and also to further by every suitable means the objects and purposes of the American Folk-Lore Society.

III. The officers of the Association shall be a President, a Vice-President, a Secretary and Treasurer, and four Directors, who shall be elected at the stated annual meeting. These shall constitute an Executive Committee, which shall have power to conduct the affairs of the Association and elect members.

IV. The annual meeting shall be the meeting held in January.

V. The Association shall hold a public meeting once a year to encourage the study of folk-lore.

VI. The annual dues shall be fifty cents.

Officers. — President, Prof. Alcée Fortier ; Vice-President, Mrs. Mary Ashley Townsend ; Secretary and Treasurer, Mr. William Beer ; Directors, Col. William Preston Johnston, Mrs. M. E. M. Davis, Mrs. Francis Blake, Mrs. George Howe.

Original Members of the Association. — Miss M. J. Augustin, Mr. William Beer, Mrs. Francis Blake, Miss Marcia Davis, Mrs. M. E. M. Davis, Prof. J. H. Dillard, Mrs. T. S. Dugan, Mr. Edward Foster, Prof. Alcée Fortier, Mrs. George Howe, Mrs. J. Jamison, Col. Wm. Preston Johnston, Mrs. Wm. Preston Johnston, Mrs. L. C. Keever, Miss Eliza Leovy, Miss J. Morris, Mrs. J. H. O'Connor, Mrs. Caroline H. Rogers, Mr. W. O. Rogers, Mrs. W. O. Rogers, Miss D. Roman, Miss M. Roman, Mrs. Mary Ashley Townsend, Mrs. R. M. Walmsley, Miss L. Whitaker.

At the meeting in February, Mrs. Ashley Townsend read a paper giving some interesting superstitions. Colonel Johnston spoke of the value and

importance of folk-lore, and two stories were read by Prof. Alcée Fortier. The local society has begun with much interest, and is adding daily to its membership.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *November 21st.* — The Association met at the house of Miss A. L. Alger, No. 6 Brimmer Street, Boston. Remarks were made by Mr. W. W. Newell on the recent International Folk-Lore Congress in London, October 1-6, at which he had been present; he also read extracts from the inaugural address of Mr. Andrew Lang. Miss Mary A. Owen of St. Joseph, Mo., contributed a paper on Negro Sorcery, illustrated by the exhibition of objects connected with witchcraft.

December 19th. — The meeting was held at the house of Dr. Clarence J. Blake, 227 Marlborough Street, Mr. Dana Estes presiding. Mr. Henry R. Lang of New Bedford, Mass., gave a paper on "The Portuguese Element in New England." In the course of this paper, Mr. Lang considered the manner of life of the Portuguese population, their occupations and dwelling-places, their locutions and superstitions, and the national poetry. After the paper, a discussion followed in which several members took part.

January 15th. — The meeting was at the house of Mrs. W. B. Kehew, 107 Beacon Street. Mr. Charles L. Edwards of Clark University read a paper on Negro Music, he having made a collection of melodies at the Bahama Islands. In the paper, the formation and history of this music was considered, the melodies noted being illustrated by the piano, and with the voice by singers engaged for the purpose. The writer pointed out the rude and primitive character of African music, its modification under European influences, and the recent degradation of negro song, in consequence of the more formal and vulgar compositions of the concert-room, — these commonplace productions gradually penetrating to the plantation, and destroying the quaint and original character of true negro folk-song.

An entertainment, under the name of "The Japanese Dance," was given on January 27, by members of the Association, the managers being Miss A. L. Alger and Mr. W. G. Chase. The dancers were professional performers, Miss O Miyo San and Miss O Yayi San, now living in New York. The dances presented histories or the phenomena of nature, depicted by gesture and motion. The titles of the exhibitions were: *Harusame* (the Dew of Spring), seeming to be an indication of the falling of dew on flowers; *Kionishiki* or Kyoto Brocade, in which an attempt was made to set forth weaving of this stuff; *Sedogahataki* (the Vegetable Garden), a humorous dance, portraying the gathering of pumpkins, and tripping over the vines; *Goshorasuma* (called also the First Plum Blossoms) said to illustrate the first love-letter of a young maiden; *Itakodezima*, or Lily Flowers among the wild grass in the peninsula of Iraka. Interspersed were conjurers' tricks and dwarf-dancing, a representation of dwarfs, by Ohtaki San. The entertainment resulted in a profit of \$438, of which \$200 was assigned to The American Folk-Lore Society, to assist in the foundation of a Publication Fund, the remainder being reserved for the occasions of the local Society.

CHICAGO FOLK-LORE SOCIETY. — The secretary of this new society furnishes the following information : — The preliminary meeting was held in December, 1891. At this meeting, which was at the rooms of the Woman's Club, Prof. F. W. Putnam made remarks on the study of Folk-Lore, and on American Folk-Lore Societies. Captain E. L. Huggins, U. S. A., gave a short paper on Indian Folk-Lore, and also advocated fairer treatment of the natives of this continent. Rev. E. R. Young, a missionary among the Cree Indians, related tales of Indian life, and spoke of his experience in forming an Indian alphabet.

The Society held its second meeting at the residence of N. K. Fairbank, Michigan Avenue, Chicago, on January 8, 1892. Miss Emma C. Sickles, a lady prominent in work among the Indians, read a native account of the Messiah craze, and recited two original Sioux Ghost Dance songs. Miss Sickles also exhibited ghost-shirts, a string of feathers, eagles' claw and medicine used as a charm by ghost-dancers, a belt taken from a scaffold-grave, which is regarded with great superstition by the Indians, and a "ghost bird," consisting of the head and tail of a bird joined together.

Captain E. L. Huggins, U. S. A., followed Miss Sickles, corroborating the accounts of the Ghost Dance, and relating many interesting points in his experience among the Indians. He gave an especially entertaining account of a conversation with Smohallow, a Sioux chief. Smohallow thought it sacrilege to till the ground, and predicted punishment upon the whites for changing the face of nature. Wisdom, he said, came in dreams, and workers did not dream ; hence, work was not wise. White men are only heat and matter, and will fade away, while the substantial red men will endure. Captain Huggins called attention to the marvellous understanding or instinct that enabled the Indians from great stretches of country to arrive at Walker's Lake, during the ghost dances, at nearly the same date.

Mr. George W. Cable told a Creole folk-tale or legend of the Louisiana forests, and sang the song of the forest wind among the trees.

The Secretary read a letter from Rev. David Utter of Salt Lake City, giving some account of modern Mormon superstitions.

This Society numbers more than sixty members.

President. — Franklin H. Head.

Vice-Presidents. — Captain E. L. Huggins, U. S. A., Indian Folk-Lore. Mrs. Potter Palmer, Woman's Work. Major Joseph Kirkland, Western Dialect. I. S. Blackwelder, Scandinavian Folk-Lore.

Treasurer. — Dr. S. J. Jones.

Secretary. — Lieut. F. S. Bassett, U. S. N.

Directors. — Mrs. Nelson A. Miles, Miss Helen G. Fairbank, Mrs. Fletcher S. Bassett.

FOLK-LORE SECTION OF THE MUSEUM OF ARCHÆOLOGY OF THE UNIVERSITY OF PENNSYLVANIA, LOAN EXHIBITION, 1892. — Many of the objects collected in the Folk-lore Section of the Museum of Archæology of the University of Pennsylvania are now on exhibition in the Loan Collection of objects used in Religious Ceremonies. The Loan Collection consists

chiefly of idols and ceremonial objects from Egypt, India, China, Thibet, Birma, Japan, America, Polynesia, and Equatorial Africa, but these are supplemented with charms and objects used in divination, of which a large number have been obtained since the establishment of the Museum some two years since. Among them are a series of objects worn for protection against the evil eye, given by Mrs. John Harrison and collected by her during her recent visit to the East. A catalogue of the exhibition is being printed, which will contain sketches of the great religions of the world, by Mrs. Cornelius Stevenson, Dr. Daniel G. Brinton, Dr. Morris Jastrow, and others.

BIBLIOGRAPHICAL NOTES.

BOOKS.

MANN UND FUCHS. *Drei Vergleichende Märchenstudien*, von KAARLE KROHN. Helsingfors : J. C. Frenckell & Son. 1891. 4to, pp. 70.

In this treatise, the author, Mr. Kaarle Krohn of Finland, a son of the well-known Julius Krohn (investigator of the Kalevala), offers a study of three Finnish animal tales, relating to the fox. The first story recites how a farmer, while ploughing, curses his lazy oxen, calling them bear's-meat. The bear hears the curse, and demands the oxen. A fox appears as savior, and by imitating a party of hunters, so frightens the bear that the latter wishes to pass for a stump, and is killed by the farmer with his axe. The man afterwards cheats the fox out of the promised reward. The tale is found, not only as surviving in Eastern and Northern Europe, but also in French mediæval romance. The toughness of popular tradition is illustrated by the singular fact, that the modern version of the remote north in some respects seems more original than the literary one of the twelfth century. In India the story is told of a tiger instead of a bear. Mr. Krohn concludes that the tale originated in the north of Europe, an opinion natural to a scholar of that region, but still open to debate.

The second story is that in which a crocodile or serpent who has been saved by a man wishes to eat him, on the ground that this is the way of the world, in which the benefited usually devour their benefactors. This tale has been very popular, being familiar not only in Asia and Europe, but also in Africa, and having been brought by negro slaves to America, where it meets us in the tales of Uncle Remus as a narrative of Brer Rabbit and Brer Wolf. Krohn locates its origin in Egypt. The third tale is of literary origin, having been introduced by translation from printed sources.

The views of Mr. Krohn concerning general questions are correct and scientific. He perceives that in folk-tales we are dealing not with individual traits, which may be considered separately, but with complicated wholes ; he understands that this circumstance is fatal to the explanation of the similarity of popular traditions on the supposition of independent and separate origination, a theory to which, strange to say, some students of folk-lore in England are still inclined, but which our present knowledge puts

out of the question. He understands that neither language nor race have much to do with the diffusion of folk-lore, which is a geographical, not a linguistic matter, a result of external contact. As to Mr. Krohn's views with regard to the origin in the north of a cycle of animal tales relating to the fox and bear, it may be remarked that the fact of the existence in that region of more numerous and better versions is by no means conclusive, inasmuch as it often happens that the best variants of a story are preserved in regions remote from its birth. The present reviewer is inclined to believe that the spread of folk-lore follows the currents of culture, and that the north will be found to have been a borrower, not a lender. But this is a difficult question, awaiting the decision of minute and laborious inquiries, similar to the excellent discussions of Mr. Krohn himself.

W. W. N.

POESIE DEI POPOLI SELVAGGI O POCO CIVILI. Saggio di G. RAGUSA-MOLETI. Turin and Palermo: Carlo Clausen. 1891. 8vo, pp. xii., 300.

In this book, Mr. Ragusa-Moleti has presented a collection of the poetry of uncivilized peoples, observing that as far as he knows this is the first attempt of the sort. He divides his work into chapters on lullabies, funeral songs, religious songs, songs of war, songs which accompany labor, songs of slaves, those in praise or derision of the whites, songs accompanying dances, songs of love, of marriage, of animals, various and epic songs. The sources are chiefly from works easily accessible, in some cases of a character rather popular than scientific. For America, the *Journal of American Folk-Lore* has furnished many pieces, including the Chinook songs given by Dr. Boas, and Omaha songs recorded by Miss Fletcher.

It is impossible to imagine any subject more interesting than that of primitive poetry. The great importance and attractiveness of folk-lore, as the key to the history of religion, of ethics, of æsthetics, of psychology in many departments, appears more and more the further such inquiries are pursued. But the time has not yet come for general treatises; these must be preceded by better special collections and studies. More instruction would be received from a monograph, giving a view of the poetry of one tribe, than from a premature attempt at comparison of the ideas of all tribes. Mr. Ragusa-Moleti does not make such an attempt; but even as a collection, his book shows the necessary inadequacy and obscurity of an endeavor to group together examples of poetry from races widely separated in culture and character, no one of which is yet understood in regard to its own æsthetic expressions. Particularly inadequate are the chapters on epic poetry and songs relating to the dance; these offer only imperfect examples which cannot be said to afford any information. It would be better to limit a collection to examples of songs of a lyric cast, and leave dramatic poetry for a separate treatment. It is curious to observe how much of the wildness of early song is obliterated by a double translation, and by the effect of a smooth and melodious Italian form. The question to what degree the sentiment of primitive peoples is different in substance as well as in expression is a complicated one, and scarcely capable of a single answer. Recent discoveries respecting the

poetry and mythology of the Indian tribes of America lead to the conclusion that the poetic ability of uncultivated races has been systematically decried.

W. W. N.

TRADITIONS ET SUPERSTITIONS DE LA BOULANGERIE. PAUL SÉBILLOT. Paris : Lechevalier, 39, Quai des Grands-Augustins. 1891. Pp. 70.

This curious collection of superstitions relative to bread and to the art of baking is arranged under the heads of the Kneading-trough (*le pétrin*) the Oven, Bakers, and Bread. No attempt is made to discuss the subject, the pamphlet being simply a selection of notes taken from the author's reading. In Berry, it is regarded as profane to sit on an *arche* or kneading-trough, — a piece of furniture which is often beautiful in form and design, as shown by a cut representing one from Provence. A story is told of a thief who entered the window of a house with intent to commit an assassination, but refused to step on the trough still containing dough, on the ground that to do so would be an impiety.

In Brittany, when a housewife begins to knead dough, she makes the sign of the cross with her right hand, the left being placed in the trough ; she goes on in the same way to knead the dough, and after concluding her work shuts the trough (which has a lid), and also the door ; if a cat entered the room, the bread would not rise. It is supposed that certain women can cause the dough to multiply itself ; this they do by using a charm : " By your grace, Saint Alor and Saint Rioual, let it double itself for to-morrow." On the coast of the Channel, the dough is adjured to imitate the leaven, the wheat, the miller, and baker, and to rise. While working at making bread, it is forbidden to sing or whistle. Leaven is supposed to have curative virtues. The bake-oven is a sacred object, and connected with a crowd of superstitions. The oven must be dedicated with ceremonies ; in certain places of Brittany, the wood is watered with blessed water ; the proper heat is attested by the melting of a glass bottle ; at the end of the operation, an egg is broken for luck. Bread must not be cooked on certain days, as on Holy Friday (in Brittany), or during the night of All-Saints, when the ghosts would eat of it. In putting in the dough, no oath must be uttered ; if priests are abused, the bread turns out flat. There is a usage, general in France, that bread before being cut must be marked with the sign of the cross, and in some places the first mouthful of bread, is used to make this sign. The neglect of so marking the bread is supposed to involve misfortune. In Lille, to step on bread is a blameworthy act. It is a common superstition, that the falling of a piece of bread on the buttered side is fatal to luck. It is said that formerly, in Brittany, this belief led to a method of divination, as many pieces of buttered bread were offered at wells as there were persons in a family, and auguries taken from the way they floated.

Of other recent publications of the same author, we can here only give the titles, as follows : —

PAUL SÉBILLOT. LÉGENDES LOCALES DE LA HAUTE-BRETAGNE. Les Margot la Fée. Maisonneuve and Leclerc. 1887. Pp. 25. (Stories of this class of beneficent fairies, supposed to live in *dolmens*, etc.)

CONTES DE MARINS RECUEILLIS EN HAUTE-BRETAGNE. Palermo : Giornale di Sicilia. 1890. Pp. 60. (Reprinted from the Archivio delle Tradizioni Popolari.)

LES LUTINS. Vannes : E. Lafolye. 1890. Pp. 15. (Reprinted from the Journal des Traditions Populaires.)

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POPULAR AMERICAN PLANT-NAMES.

THE following list of names of common wild and cultivated plants has been prepared in the hope that it may suggest to folk-lorists who have some acquaintance with botany the importance of recording and communicating such names as may come to their knowledge. This work has been very thoroughly done in Great Britain; it is time that something like it should be attempted for our own flora.

In some cases, when I have taken the name from some one's description, there has been uncertainty as to the species, although there was no doubt about the genus; so that, in a few instances, I have only been able to give the latter.

It is interesting to notice the part certain nouns, used as adjectives or in composition, play in popular plant-names. *Horse*, *cow*, and *bull* have been generally used to designate unusually large and luxuriantly growing species, as the bull-thistle or horse-mint, or they are applied to coarse, common plants, as the horse-radish, the cow-lily. *Dog*, *pig*, or *sow* generally seems to carry the idea of commonness, as dog-fennel, pig-weed, sow-thistle. *Goose* and *toad* are less frequently used in much the same sense, *e. g.* goose-grass, toad-flax. The word *Indian* we find in constant use to distinguish wild species from those tame or more familiar ones which they somewhat closely resemble. *Mollugo verticillata* is thus called Indian chickweed, to distinguish it from the omnipresent common chickweed, *Stellaria media*, which is naturalized from Europe. Not infrequently the "Indian" namesake of some well-known plant may be used as at least a nominal substitute for the latter, *e. g.* Indian tobacco, *Antennaria plantaginifolia*, is chewed by children. Now and then, hints and traditions of the use of certain plants in the rude medical practice of our Indians may have resulted in fastening the name Indian to that of these plants, and it is evident enough that the Indian rice, *Zizania aquatica*, owes the first part of its popular name to the great importance which some tribes attached to it as an article of food.

The word *snake* plays an interesting part, too, in our popular botanical vocabulary. In general, "snake" indicates a plant supposed to be poisonous, or one which exerts a malign influence, yet sometimes it is applied to a plant that is thought to act as an antidote to the venom of snakes. A botanist from St. Stephen, N. B., writes: "Almost any unfamiliar berry is or may be snake-berry, and all snake-berries are poisonous; so a boy dares not eat a berry till some one tells him that it is good. Hence, though no two agree as touching the identity of the snake-berry, the name is very common." I find, too, curiously enough, that "snake" is sometimes used by a people no less widely removed from us than the Japanese to designate fruit unfit to be eaten by man. For instance, a beautiful large red fruit much resembling the strawberry, but whose flavor is perfectly insipid, is popularly called snake-berry, signifying that it is only fit food for snakes. Our popular name of Devil's apron for the familiar kelp, *Laminaria longicruris*, doubtless arises from the giant size of some of these plants, and I am told that in Japan this prefix sometimes designates an unusually large species. For instance, a monstrous thistle is called devil-thistle. Also a large variety of the particular rhomboidal-shaped Chinese nuts called hishi are popularly known in Japan as devil-hishi. However, with the Japanese as with us, *devil* may mean "armed," or uncanny in appearance, as the "devil-lotus," one with very prickly leaves. Our well-known prickly pear, *Opuntia Rafinesqii* or *O. vulgaris*, when cultivated in northern Ohio, is somewhat generally known as devil's tongue, which must seem a most fitting name to any one who has imprudently filled the tips of his fingers with the insinuating barbed bristles.

As a rule, I have here entered only such popular names of wild plants as are not recorded in the new edition of Gray's Manual. Wood's Botany contains some of those that I have collected from various parts of the country, but such as I have here retained as are found in either of these floras are given for the sake of designating special localities for such names, or because of some note that seemed worth appending.

In those instances in which I have given as locality only the name of the State, it is either because the name is known to be in use in various parts of the State, or because my informant could not give the county or town. Some names given are such as were certainly current a good many years ago in the localities cited, but have not been verified as still existent there. It would often have been very difficult to make inquiries about the present currency of these names; hence they have been allowed to stand as probably still in use.

RANUNCULACEÆ.

Clematis Virginiana, traveller's joy ; wild hops. N. H.
devil's darning needle. So. Vt.

Anemone nemorosa, wild cucumber. N. H.
Mayflower. Boston.

Hepatica triloba, mouse-ears. Mason, N. H.

Mayflower. Hemmingford, P. Q.

Anemonella thalictroides, wind-flower. Mansfield, O.

Thalictrum polygamum, rattlesnake-bite. N. H.

muskrat-weed; musquash weed. South-
bridge, Mass.

Thalictrum dioicum, shining grass.¹ Weathersfield, Vt.

Ranunculus (double garden buttercups), golden daisies. Richland Co., O.

Ranunculus aquatilis, var. *trichophyllus*, moss (gives name to "Moss Creek," Carroll Co., Mo.).

Caltha palustris, May-blobs. Salem, Mass.

coltsfoot. Stratham, N. H.

Coptis trifolia, yellow-root. N. H.

Nigella Damascena, love-in-a-mist; lady-in-the-green. N. E. and Westward.

lady-in-a-chaise. N. H.

devil-in-a-bush. Northern Ohio.

St. Catherine's flower. (Locality ?)

ragged lady. Wisconsin.

Aquilegia Canadensis, honeysuckle. N. E. ; Peoria, Ill.

rock-lily. Mason, N. H.

cluckies. Annapolis Co., N. S.

meeting-houses. New England.

Aconitum Napellus, Venus' chariot.² Brookline, Mass.

Actæ spicata, var. *rubra*, snake-berry. Belleisle, N. B.

NYMPHÆACEÆ.

Nelumbium luteum, chinquapins. Carroll Co., Mo.

Nuphar advena, cow-lily. Washington Co., Me.

dog-lily. New England.

beaver-lily. Me.

bull-head lily. N. H.

ducks.³ Chestertown, Md.

¹ See, also, *Impatiens*. The name is given because of the silvery appearance of the leaves when immersed in water.

² The swans are hidden in the hood.

³ *Quy. docks*, as in spatter-dock?

SARRACENIACEÆ.

- Sarracenia purpurea*, Adam's cup. Dudley, Mass.
 foxglove. N. H.
 Indian pitcher. N. B.

PAPAVERACEÆ.

- Eschscholtzia*, California poppy. General.
 cups-of-flame. New England.
Papaver (a small species), coquettes.¹ Mansfield, O.
Argemone Mexicana, bird-in-the-bush. Arlington, Mass.
 flowering thistle. Mansfield, O.
Sanguinaria Canadensis, snake-bite. N. H.

FUMARIACEÆ.

- Adlumia cirrhosa*, Alleghany vine. N. Ohio.
 mountain fringe. So. Vt. ; E. Mass.
 fairy creeper. Fredericton, N. B.
Dicentra spectabilis, diethra. Mass.

CRUCIFERÆ.

- Lepidium Virginicum*, birds' pepper. Nebraska.
Capsella bursa-pastoris, pepper-plant. Allston, Mass.

VIOLACEÆ.

- Viola palmata*, var. *cucullata*, hood-leaf violet. Franklin, Mass.
Viola (sp. unknown), rooster hoods. Buncombe Co., N. C.
Viola sagittata, spade-leaf violet. Franklin, Mass.
Viola Canadensis, June flower. Woodstock, N. B. ; Houlton, Me.
Viola tricolor, lady's delight. Mass.
 Cupid's delight. Salem, Mass.
 Johnny-jump-up.² O. and Ill.
Viola pedata, horseshoe violet. Concord, Mass.
 Crowfoot violet. New England.
 horse violet. New England.

DROSERACEÆ.

- Drosera rotundifolia*, eye-bright. N. H.

CARYOPHYLLACEÆ.

- Dianthus barbatus*, bunch pink. Vt. ; So. Ohio.
Saponaria officinalis, old maid's pink ; London pride. Salem, Mass.
 woods phlox. N. J.

¹ French *coquelicot*.

² In Mansfield, Ohio, this name is commonly abbreviated into Johnnies, and this nickname is often applied by children to the common wild blue violet.

Silene cucubalus, snappers. Salem, Mass.

Silene Armeria, wax-plant. Mansfield, O.

sweet Susan. N. H.

none-so-pretty. Hatfield, Mass.

pretty Nancy. Franklin Center, P. Q.

Silene noctiflora, gentlemen's hats. Gilsum, N. H.

Lychnis Githago, old maid's pink. N. H.

mullein pink. Annapolis Valley, N. S.

Lychnis chalcedonica, sweetwilliam. Weathersfield, Vt. ; So. Ohio.

fire-balls. Mansfield, O.

scarlet lightning.¹ Hemmingford, P. Q.

PORTULACACEÆ.

Portulaca oleracea, pusley. U. S.

Portulaca grandiflora, Mexican rose. Chestertown, Md.

rose-moss. So. Nebraska.

French pusley. So. Vt.

Claytonia Virginica, good-morning-spring. (Locality ?)

wild potatoes. Union Co., Pa.

Mayflower. Hemmingford, P. Q.

MALVACEÆ.

Abutilon Avicennæ, butter-weed. Peoria, Ill.

sheep-weed ; Mormon-weed ; velvet-weed.

Quincy, Ill.

button-weed. Chestertown, Md.

Abutilon striatum, flowering maple. Mansfield, O.

Malva rotundifolia, cheeses, or cheese-plant. U. S.

Malva moschata, musk-plant or musk. Mansfield, O.

Hibiscus trionum, black-eyed Susan. N. H. ; N. B.

devil's-head-in-a-bush. N. H.

GERANIACEÆ.

Geranium maculatum, chocolate-flower. Stratham, N. H.

Pelargonium (common pink and white species or var.), apple geranium. Mansfield, O., and parts of Mass.

Oxalis stricta, ladies' sorrel. Allston, Mass. ; Stratham, N. H.

Impatiens fulva, snap-dragon. N. H.

snap-weed. N. B.

kicking colt. E. Mass.

shining grass.² Weathersfield, Vt.

¹ Probably a corruption for *Lychnis*.

² See note on *Thalictrum dioicum*.

balsam-weed ; slipper-weed ; lady's ear-drop. Mansfield, O.

lady's slipper. Plattsburg, N. Y. ; Mansfield, O.

lady's pocket. Mansfield, O.

Impatiens balsamina, lady's slipper. Mansfield, O.

ILICINEÆ.

Nemopanthes fascicularis, brick-timber ; cat-berry.¹ Fortune Bay, Newfoundland.

CELASTRACEÆ.

Celastrus scandens, Roxbury wax-work. E. Mass.

Jacob's ladder. Stratham, N. H.

Euonymus atropurpureus, Indian arrow. Salem, Ind.

Pachystima Canbyi, rat-stripper. N. J.

VITACEÆ.

Vitis cordifolia, chicken grapes. Chestertown, Md.

ANACARDIACEÆ.

Rhus glabra, shoe-make. Ohio and Ill.

Rhus toxicodendron, black mercury. Harmony, Me.

mercury or markry. N. H.

mark-weed. Kennebec Co., Me.

POLYGALACEÆ.

Polygala paucifolia, babies' feet. N. H.

babies' toes. Hubbardston, Mass.

LEGUMINOSÆ.

Crotalaria (ovalis ?), rattlesnake-weed. Mansfield, O.

Genista tinctoria, wood-wax. Essex Co., Mass.²

Lupinus perennis, wild pea. Worcester Co., Mass.

Lupinus villosus, monkey faces ; sun-dial.³ N. Ohio.

Trifolium pratense, "real sweet clover." Mass. and parts of Me.

Amorpha canescens, shoestrings. Ill.

Apios tuberosa, traveller's delight. New Albany, Miss.

wild bean. N. B.

Phaseolus multiflorus, flower bean. Mansfield, O.

¹ This, like most of the other names quoted from Newfoundland, is taken from Rev. A. C. Waghorne's *Wild Berries and other Edible Fruits of Newfoundland and Labrador*.

² In this its principal American locality, the plant is never called wood-waxen, or any other name than that above given.

³ So called from the monkey-like profile of the seed.

- Arachis hypogæa*, ground-nut. Chestertown, Md.
 goobers. Southern.
 pinders. Miss.
 ground-peas. Ky.
Schrankia uncinata, sensitive rose. West and South.
Schrankia sp., shame-vine. N. Miss.

ROSACEÆ.

- Prunus scrotina*, rum-cherry.¹ N. E.
Prunus Americana, wild goose plum. Chestertown, Md.
Prunus hortulana, wild goose plum. Markets of Boston and elsewhere.
Prunus maritima (?), mountain cherry. Chestertown, Md.
Spiræa sp., spice hard-hack. Bonny River, N. B.
Rubus odoratus, mulberry; Scotch caps. Hemmingford, P. Q.
Rubus chamæmorus, baked apples. New Brunswick and Grand Manan Id.
 bake-apple-berry. Grand Manan.
Rubus triflorus, mulberry. Washington Co., Me.; N. B.
 dewberry. N. B.
 plumbog. Newfoundland.
 swamp-berry. Newfoundland.
Rosa cinnamomea, kitchen rose. Boston, Mass.
Pyrus arbutifolia, dog-berry. N. E.
 choke-pear. Washington Co., Me.
Pyrus Americana, witch-wood.² N. H.
 round-tree (for rowan-tree). N. B.
 dog-berry. Newfoundland.
 missey moosey. N. H.
Cydonia Japonica, scarlet thorn. Chestertown, Md.
 flowering quince. O., and somewhat general.
Cratægus, thorn-apple. Mansfield, O.
Amelanchier Canadensis, June berry. Various parts of N. E. and Central States.
 sugar plum; shad-blow. N. H.
 sugar pear. Washington Co., Me.
 juice-pear or juicy pear. Provincetown, Mass.
 May-pear.³ N. B.

¹ From its use in flavoring "cherry rum." In the W. and S. whiskey is used with these cherries to make "cherry bounce."

² If carried, supposed to keep off witches.

³ From time of blooming.

SAXIFRAGACEÆ.

- Saxifraga Virginiensis*, Mayflower. Allston, Mass.
Ribes prostratum, skunk currant.¹ Washington Co., Me.
Ribes aureum, flowering currant. General.
 clove currant. Cambridge, Mass.

CRASSULACEÆ.

- Sedum acre*, love entangled. N. Ohio.
Sedum (pulchellum?), flowering moss. Mansfield, O.
Sedum Telephium, witches' money-bags. W. Mass.
 evergreen. Chestertown, Md.
 everlasting. Hemmingford, P. Q.
 Aaron's rod. New Hampshire.
 frog's mouth ; frog's bladder. N. Y.
 pudding-bag plant. Mass.
 leeks. Stowe, Vt.
 frog-plant.² N. H.
 frogs' throats. Bedford, Mass.
Sempervivum tectorum, hen and chickens. N. Ohio.
Bryophyllum calycinum, life-plant. Cambridge, Mass.

ONAGRACEÆ.

- Enothera fruticosa*, scabbish. N. H.

CUCURBITACEÆ.

- Lagenaria* sp., mock orange. N. Ohio ; Central Ill.
Echinocystis lobata, wild cucumber. N. B., and U. S. generally.

BEGONIACEÆ.

- Begonia metallica*, elephant's ears. Bedford, Mass.
Begonia maculata, trout begonia. Bedford, Mass.
 fish begonia. Cambridge, Mass.
Begonia Warscewiczii, pond-lily begonia. Cambridge, Mass.
Begonia sp. (similar to *B. maculata*, but not spotted), coral begonia.
 Bedford, Mass.
Begonia sp., beefsteak geranium. Mansfield, O.
 strawberry geranium. Mansfield, O.

CACTACEÆ.

- Opuntia Rafinesqii*, or } devil's tongue. N. Ohio.
O. vulgaris.

¹ From the offensive musky smell of the fruit.

² Because of a children's custom of blowing up a leaf so as to make the epidermis puff up like a frog.

FICOIDEÆ.

- Mesembryanthemum* sp., dew plant. N. Ohio.
rat-tail pink. Dorchester, Mass.

UMBELLIFERÆ.

- Daucus carota*, parsnip. Harmony, Me.
Erigenia bulbosa, turkey-pea. (Locality?)

ARALIACEÆ.

- Aralia racemosa*, Indian root ; life of man ; petty morrell. N. H.
spignut. Vt.

CORNACEÆ.

- Cornus Canadensis*, bunch plums ; pudding-berry.¹ N. H.
pigeon-berry. N. B.
cracker-berry.¹ Newfoundland.
Cornus stolonifera, red-brush. Central States.
Nyssa sylvatica, hornbeam. N. H.

CAPRIFOLIACEÆ.

- Viburnum lantanoides*, moosewood. Mass.
Viburnum opulus, high-bush cranberry. Washington Co., Me., and
N. B.
witch-hobble. N. H.
Viburnum nudum, withe-wood. N. H.
bilberry. Annapolis Royal, N. S.
Linnæa borealis, two-eyed berries. St. Stephen, N. B.
Symphoricarpos racemosus, snow-drop. Mansfield, O.

RUBIACEÆ.

- Houstonia cærulea*, blue-eyed babies. Springfield, Mass.
Quaker ladies. Concord, Mass. ;
Boston.
innocence. Boston, Mass.
eyebright. Isles of Shoals.
angel-eyes. (Locality?)
bright-eye. Baltimore, Md.
forget-me-not. Kentucky.
star of Bethlehem. Miss.
Quaker beauty. (Locality?)
Nuns. (Locality?)
Cephalanthus occidentalis, pin-ball. N. H.

¹ Probably from its insipid character.

Mitchella repens, squaw-vine. Parts of N. E.
 snake-berry. N. Y.
 cow-berry. Ulster Co., N. Y.
 boxberry. Bedford, Mass.
 two-eye-berry. Wakefield, Mass.

COMPOSITÆ.

Eupatorium purpureum, motherwort. Brookfield, Mass.
 Queen-of-the-meadow. Worcester Co., Mass.
 marsh milkweed. Mass.
Solidago (any sp.), yellow-tops. N. B.
Callistephus Chinensis, fall roses. Mansfield, Ohio.
Aster (any sp.), frost-flowers. N. B.
Erigeron Canadense, cow-tail. Normal, Ill.
Antennaria plantaginifolia, Indian tobacco. N. E. ; Neb.
 woman's tobacco. Boston, Mass.
 ladies chewing tobacco. Wisconsin.
 pussy's toes. Worcester, Mass.
 dog toes. N. H.
Anaphalis margaritacea (?), life-of-man. N. H.
Gnaphalium polycephalum, life everlasting. N. E. ; No. Ohio.
 old field balsam. N. E.
 life-of-man. Stratham, N. H.
 fuzzy-guzzy. Mansfield, O.
 feather-weed.¹ No. New York.
Ambrosia artemisiæfolia, tassel-weed. Hingham, Mass.
Zinnia elegans, youth-and-old-age. Mansfield, O.
Rudbeckia hirta, yellow daisies. Mass., N. B., and general.
 golden Jerusalem. N. H. (local).
 black-eyed Susans. N. Vt. ; Cape Cod.
 nigger-heads. (Name apparently brought from So.
 U. S.) N. B.
 nigger daisy. E. Mass.
Coreopsis tinctoria, Rocky Mt. flower. Mansfield, O.
Bidens (all species), Spanish needles. Ill., and Central States generally.
Anthemis cotula, dog-fennel. General.
 pigsty daisy. Ipswich, Mass.
Chrysanthemum leucanthemum, pismire. East Weymouth, Mass.
 bullseye. N. B.

¹ Name given because the heads were used by poor people to fill beds, as a substitute for feathers.

- Artemisia abrotanum*, boy's love ;¹ lad's love.¹ Various parts of New England.
old man.¹ Ohio ; Ill.
Leamington. Ipswich, Mass.
- Artemisia* sp., old woman.¹ N. Ohio.
- Xeranthemum*, {
Helichrysum, } paper-flowers. N. Ohio.
- Cnicus pumilus*, bull-thistle. New England.
- Cnicus* (any species), stickers. St. John, N. B.
- Cichorium Intybus*, blue dandelion. N. H.
blue sailors. Brooklyn, N. Y.
- Leontodon autumnalis*, arnica. E. Mass.
- Lactuca* (any species), milkweed. N. B.

LOBELIACEÆ.

- Lobelia cardinalis*, slink-weed. Princeton, Mass.

ERICACEÆ.

- Gaylussacia* (all species), black hurts.² Newfoundland.
- Vaccinium* (many species), whortleberry ; bilberry. Newfoundland.
any low blueberry ; ground-hurts. Newfoundland.
- Vaccinium* (any species under sub-genus *Cyanococcus*), bluets. N. B.,
among French Canadians.
- Vaccinium Oxycoccus*, marsh cranberry. N. B.
marshberry. Newfoundland.
- Vaccinium macrocarpon*, marsh cranberry. N. B.
bearberry ; bankberry. Fortune Bay, Newfoundland.
- Vaccinium Vitis-Idæa*, rock cranberry. N. B.
- Chiogenes serpyllifolia*, ivory plums. Washington Co., Me.
capillaire ; maiden-hair ;³ teaberry. New Brunswick.
- Arctostaphylos uva-ursi*, crowberry. Barnstable, Mass. ; Kinnikinnik,
Newfoundland.
rockberry. Fortune Bay, Newfoundland.
- Epigæa repens*, shad-flower. Conn.

¹ Names apparently given from supposed aphrodisiac qualities, or because used in love divinations.

² "Hurts" is an abbreviation for "whortleberry."

³ This name, attached to a description of the plant, was the occasion of an indignant protest by a botanist in England at the idea of the maidenhair (fern) being supposed to flower and fruit in New Brunswick !

Gaultheria procumbens, young plantlets ; drunkards.¹ Barnstable, Mass.

youngsters.² Me. ; Mass.

jinks or chinks. N. H. ; Mass.

young chinks. Mason, N. H.

pippins.³ Stratham, N. H. ; Central Mass.

young ivories ; ivory plums. N. H.

ivory leaves ; ivory plums. Ipswich, Mass. ; Me.

mountain tea. Eastern Ohio.

ivy-berry. N. B.

deer-berry. (Locality?)

one-berry. (Locality?)

chicken-berry. Penn.

Kalmia latifolia, spoon-hunt. Mason, N. H.

Kalmia angustifolia, sheep-poison. N. E.

spoon-wood ivy. Conn.

Rhododendron viscosum, swamp-pink. Allston, Mass.

Rhododendron nudiflorum, election pink. Hillsborough, N. H.

river pink. Cavendish, Vt.

swamp pink. Parts of N. E.

swamp apple. E. Mass.

honeysuckle. Md.

Rhododendron Rhodora, lambkill. N. B.

Chimaphila umbellata, noble pine ; bittersweet. N. H.

love-in-winter. Maine.

Chimaphila maculata, ratsbane ; wild arsenic. Blue Ridge, Va.

Monotropa uniflora, convulsion-root. N. H.

ghost-flower. N. B.

DIAPENSIACEÆ.

Pyxidanthera barbulata, pyxie moss. N. J.

PRIMULACEÆ.

Primula grandiflora, polyanthus. So. Vt. ; Cambridge, Mass. ; Mansfield, O.

cups-and-saucers. Mansfield, O.

Trientalis Americana, Star-of-Bethlehem. N. H.

star anemone. Cambridge.

APOCYNACEÆ.

Vinca minor, myrtle. General.

¹ Believed by children to intoxicate.

² Young berries and shoots.

³ Young leaves.

ASCLEPIADACEÆ.

Asclepias tuberosa, white root ; yellow milk-weed. W. Mass.

GENTIANACEÆ.

Gentiana Andrewsii, blind gentian. Haverhill, Mass.

POLEMONIACEÆ.

Phlox pilosa, sweetwilliam. Fort Worth, Tex.

Phlox subulata, flowering moss. No. Ohio.

Phlox, cult. sp., Lady Washington. Mansfield, O.

Polemonium reptans, bluebell. Mansfield, O.

BORRAGINACEÆ.

Cynoglossum officinale, sheep-lice. No. Ohio.

Echinosperrum Virginicum, soldiers. E. Mass.

CONVOLVULACEÆ.

Convolvulus sepium, creepers. Mansfield, O.

Rutland beauty. Temple, N. H.

Cuscuta sp., love-vine. Fort Worth, Tex.

SOLANACEÆ.

Datura Stramonium, } Jimson or Jimpson¹ weed. W. and S.
Datura Tatula, }

Lycium vulgare, privy ; Jackson vine ; jasmine. Mansfield, O.
jessamine. Stratham, N. H.

SCROPHULARIACEÆ.

Linaria vulgaris, Jacob's ladder. Parts of N. E.

bread-and-butter. Ipswich, Mass.

dead men's bones. Troy, N. Y.

Antirrhinum majus, lion-mouth. Mansfield, O.

Chelone glabra, bammany (for balmony?). Belleisle, N. B.

Gerardia quercifolia (?), corn-flower. Hillsborough Co., N. H.
pedicularia (?)

Castilleia coccinea, paint-brush. Peoria, Ill. ; N. H. ; Hemmingford,
P. Q.

Indian paint-brush. Mass.

Red Indians. Mass.

Wickakee.² Mass.

election posies. Dudley, Mass.

prairie fire. Wisconsin.

¹ Evidently a corruption of Jamestown, where the plant is most abundant. This corrupted form of the name is universal.

² An Indian name.

BIGNONIACEÆ.

Tecoma radicans, foxglove. Chestertown, Md.

VERBENACEÆ.

Verbena stricta, fever-weed.¹ Peoria, Ill.

LABIATÆ.

Nepeta Glechoma, Robin runaway. N. H.
 creeping Charlie ; Jack-over-the-ground ; Gill-over-the-ground. E. Mass.
 wild snake-root. Cambridge, Mass.
 crow-victuals.² Chestertown, Md.
Brunella vulgaris, carpenter-weed. N. H.

NYCTAGINACEÆ.

Mirabilis Jalapa, pretty-by-night. Fort Worth, Tex.

AMARANTACEÆ.

Gomphrena globosa, French clover. No. Ohio.
 globes. So. Vt.

CHENOPODIACEÆ.

Salicornia herbacea, chicken's toes. Kittery, Me.

POLYGANACEÆ.

Rheum Rhaponticum, pie-plant. General in Middle States and westward.
Rumex acetosella, horse-sorrel. Mansfield, O.
 toad's sorrel. Stratham, N. H.
 cow-sorrel.³ Miramichi, N. B.
 gentlemen's sorrel. Cambridge, Mass.
 sheep-sorrel. Wisconsin ; So. Vt.
Polygonum aviculare, wire-grass. No. Ohio.
 door-grass. So. Ind.
Polygonum acre, turkey-troop. Long Island, N. Y.

EUPHORBIACEÆ.

Euphorbia maculata, milkweed. No. Ohio.
Euphorbia marginata, Snow-on-the-mountains. N. H. ; Neb.
Euphorbia Cyparissias, tree-moss. Mansfield, O.
 cypress. Rye Beach, N. H.
 butternut. Harmony, Me.
 Irish moss. N. B.

¹ Thought to be a specific for fever and ague.

² Name used by the negroes.

³ Usually pronounced "cow-serls."

Euphorbia Lathyris, mole-tree.¹ No. Ohio.

JUGLANDACEÆ.

Carya tomentosa, bull-nut. Peoria, Ill.

MYRICACEÆ.

Myrica cerifera, candle-berry. Worcester Co., Mass.

CONIFERÆ.

Larix Americana, Juniper-tree. Newfoundland.

Juniperus communis, hackmatack. Ipswich, Mass.
fairly circle. E. Mass.

Juniperus sabina, var. *procumbens*, savin.² Newfoundland.

ORCHIDACEÆ.

Arethusa bulbosa, dragon's mouth. Dudley, Mass.

Habenaria orbiculata, Solomon's seal. Barre, Vt.

Habenaria fimbriata, meadow pink. Mass.

Cypripedium acaule, nerve-root. N. B.
whip-poor-will. Boston, Mass.

Cypripedium spectabile, nerve-root. N. B.
whip-poor-will shoes. Conn.

SCITAMINEÆ.

Canna Indica, adder's spear. Waltham, Mass.

AMARYLLIDACEÆ.

Narcissus Pseudo-Narcissus, Easter-flower. Mansfield, O.
daffy. Stratham, N. H.

Narcissus poeticus, single daffy. Stratham, N. H.

IRIDACEÆ.

Iris pumila, crocus. Stratham, N. H.

Iris versicolor, poison flag. }
flag-lily. }
water-flag. }³
liver-lily. }
snake-lily. }

Belamcanda Chinensis, dwarf tiger-lily. Mansfield, O.

¹ Supposed to keep moles out of gardens.

² The berries used in domestic medicine, and called face-and-eye berries.

³ These names are taken from Hobbs' *Botanical Handbook*.

LILIACEÆ.

- Smilax rotundifolia*, biscuit-leaves ; bread-and-butter.¹ Allston, Mass.
wait-a-bit.² E. Mass.
nigger-head. Miramichi, N. B.
- Muscari botryoides*, baby's breath. E. Mass.
bluebell. Chestertown, Md.
bluebottle. Mansfield, O.
- Yucca filamentosa*, thread-and-needle. Mass. ; N. Y.
Eve's darning needle. Fort Worth, Texas.
- Maianthemum Canadense*, cowslip. Dennysville, Me.
lily-of-the-valley ; two-leaved Solomon's
seal. N. H.
- Clintonia borealis*, cow-tongue. Aroostook Co., Me. ; N. B.
heal-all. N. B.
- Oakesia sessilifolia*, wild oats. N. H.
- Lilium superbum*, nodding lilies ; Turk's head. Mass.
- Erythronium Americanum*, yellow bells. Boston (?).
- Trillium erectum*, dish-cloth or stinking dish-cloth. Franklin Cen-
ter, P. Q.
bumble-bee root. New England.
squaw-root. N. H.
Benjamins. So. Vt.
stinking Benjamin. N. B. (Any *Trillium* in N. B.
is called Benjamin.)
- Trillium grandiflorum*, white lilies. No. Ohio ; Chestertown, Md.
Trinity lily. Wisconsin.
- Trillium erythrocarpum*, Benjamins. New England.

COMMELINACEÆ.

- Tradescantia crassifolia*, wandering Jew. General.
inch-plant. Salem, Mass.
joint-plant. Cambridge, Mass.
Jacob's ladder. Hemmingford, P. Q.

ARACEÆ.

- Arisæma triphyllum*, bog onion. Worcester Co., Mass.
wild turnip. Stowe, Vt.
Jack-in-the-pulpit. General.
- Symplocarpus fœtidus*, Polk-weed (poke weed ?). Brookline, Mass.

¹ The young leaves eaten by children.

² On account of the difficulty of tearing loose clothing caught by its stout prickles.

GRAMINEÆ.

- Cenchrus tribuloides*, sand-burr. Ill. and westward.
Zea mays, a species of pop-corn, with variegated ears; guinea-corn.¹
 Mansfield, O.
 yellow kernels, striped with red; calico corn. Ill.
 long, indented kernels; dent corn. General.
 horse-tooth corn. Central Ill.

FILICES.

- Pteris aquilina*, hog-brake. N. H.
Osmunda regalis, buck-horn. Worcester Co., Mass.
Osmunda cinnamomca, fiddle-heads.² Central Me.
Osmunda sp., fiddle-heads. Petit Codioc, N. B.

LYCOPODIACEÆ.

- Lycopodium clavatum*, coral evergreen. Stratham, N. H.
 creeping Jenny. N. B.
Lycopodium dendroideum, bunch evergreen. Stratham, N. H.
 crowfoot. Chestertown, Md.
Lycopodium complanatum, creeping Jenny. Bedford, Mass.
 liberty. Chestertown, Md.
 ground-cedar. N. B.

MUSCINEÆ.

- Polytrichum commune*, bears' bread. Dennysville, Me.
 rum-suckers.³ Stratham, N. H.
Bryum sp., robin-wheat. Mansfield, O.

FUNGI.

- Hymenomyces* (any umbrella-shaped species), devil's umbrellas.
 Baltimore, Md.
Phallus sp., death-baby.⁴ Salem, Mass.
Ustilago Maydis (the smut of Indian corn), Devil's snuff-box. Ches-
 tertown, Md.
Cladonia bellidiflora (a common lichen), red-cup moss. General in
 N. E.

¹ Because speckled like a guinea-fowl.

² Under this name the unrolling fronds considerably sought and eaten as "greens."

³ So called from the supposed spirituous taste of the pasty mass of unripe spores.

⁴ Name given from the fancy that they foretell death in the family near whose house they spring up. I have known of intelligent people rushing out in terror and beating down a colony of these as soon as they appeared in the yard.

Usnea sp. (a tufted hair-like lichen), whisker-moss. Mansfield, O.

ALGÆ.

Laminaria (*saccharina*?). Venus's apron-strings. Brookline, Mass.

Laminaria longicruris, Devil's apron-strings; Deb's apron-strings.
Portland, Me.

Devil's apron. N. E. coast.

Spirogyra and allied confervaceae, frog-spit. U. S.

frog-spawn. Parts of N. B.

Fanny D. Bergen.

THE GO-BACKS.

IN the mountains of Virginia there are to be found many quaint and curious beliefs, many equally odd customs. As if somewhat conscious of their mythical character or doubtful of their value, these mountain-folk seldom give expression to those ideas which would interest others because of their uniqueness. They will say they do not believe in signs, but if casually you remark to one of them that a neighbor is making a great mistake in shingling his house when the moon points up, adding that you do not believe in signs but that shingles so put on are sure to turn up, he will most likely say, "Yes, that's so, I don't believe in signs either, but I have always noticed —." And then will come the false economy of butchering in the wane of the moon, or laying fence when the moon points down, or some equally broad-spread sign.

The signs of the weather are so numerous that the weather bureau has published a large volume of them. And so with many phases of inanimate nature, — with those elements and powers which are beyond human control ; the uneducated mind sees, in symbols equally mysterious, explanations or warnings of things beyond his ken.

But man, blessed with voice with which to give utterance to his wants and feelings, needs to make no code of signs of uncertain interpretation for his own acts and desires. Perhaps, if each man had for neighbors people who could not speak his language, a curious jargon of signs would be formed for each individual, and as soon as a number learned a common language they would codify and systematize the symbols which they had individually used in converse with those beyond this group.

We frequently have one in our midst whose language we do not understand, — a baby. And, poor baby ! how many times we play at cross-purposes with you ! Much of our time is spent in ingenious translation of sounds, making words out of grunts, and sentences from senseless babble. Our answers to your wants are often random shots, and when we prescribe for real or fancied ills we do no more than guess.

It is one of these guesses to which the Virginia mountain mother has given the name of Go-backs. The baby coming into one of these homes makes no acquaintance with the scales nor measuring tape, but it at once assumes in the parents' eyes a ponderous weight, proportionate to its importance. This weight must daily increase, and height or length must receive its share of gain. Sometimes there appears to be a cessation in this steady growth ; the wise dames and anxious mother agree that something is the matter. The

scales are not yet asked to give a casting vote, but the gap between the growth which mother wants and that which baby yields seems to widen, and the reason becomes more and more mysterious until some wiser dame whispers the dreaded words: "It has the Go-backs," and others echo, "It has the Go-backs."

When this ailment is suggested, the diagnosis will speedily follow, for time is an important element in the cure.

The mother then must go alone with the babe to some old lady duly instructed in the art or science of curing this blighting disease. She, taking the infant, divests it of its clothing, and places it on its back. Then with a yarn string she measures its length or height from the crown of the head to the sole of the heel, cutting off a piece which exactly represents this length. This she applies to the foot, measuring off length by length to see if the piece of yarn contains the length of the foot an exact number of times. This operation is watched by the mother with the greatest anxiety, for on this coincidence of measure depends the child's weal or woe. If the length of the string is an exact multiple of the length of the foot, nothing is wrong, but if there is a remainder, however small, the baby has the Go-backs, and the extent of the malady is proportional to this remainder. Of course in this measuring the elasticity of the yarn is not regarded, nor repetitions tried as a test of accuracy.

The diagnosis has in it an element of the exact science of measuring, but without its exactness; this latter feature does not detract in the minds of the believers from the confidence which the former suggests. To them it is a question of fact, Is the height an exact number of times the length of the foot? if not, treatment must follow. This is very simple, entailing no suffering on the part of the patient, and no further expense to the parent. The string with which the determination was made must be hung on the hinge of a gate on the premises of the infant's parents, and as the string by gradual decay passes away, so passes away the Go-backs. But if the string should be lost, the ailment will linger until a new test is made, and the string once more hung out to decay. Sometimes the cure is hastened by fixing the string so that wear will come upon it.

And thus the Go-backs is cured; at least there are many people in Virginia who think so.

Last summer, while daily seeing a baby under this novel treatment, it occurred to me that perhaps there was some general proportion between the parts of a normal body on which this test and cure rest. If there is in the normal, healthy body an exact ratio of the height to the length of the foot, the absence to a marked degree of this ratio might show imperfect or irregular development. And so I have run through the literature of human proportion to see how

uniform this ratio is in the theories of those who insist that there is such a proportion.

Parts of the body have been used as units of measure, especially the cubit, which was the length of the forearm, or from the point of the elbow to the tip of the middle finger; the ell is the same, coming from the Latin *ulna*, the word for the bone of the forearm; and the foot: but there is only one case in which either of these was given as a part of the height, and that was exceptional.

It is said that Hercules in laying out the *stadium*, the length of the running course in the Olympian games, used his foot as the unit, and made the stadium six thousand feet long. From this distance, which was preserved, Pythagoras obtained the length of the foot of Hercules, and from an arbitrary ratio deduced his height. Hercules did not have the Go-backs, but this operation gave rise to the quotation, *ex pede Herculem*, from the foot, Hercules.

Vitruvius, author of a celebrated law of human proportions, took the width of four fingers as equal to the palm, four palms for the length of the foot, and six times the length of the foot as the height; but this was for the well-developed man, and we have no way of knowing that this ratio, even if correct for the adult, obtained with the child. All other believers in this theory have taken different units in seeking the proportional parts, such as the length of the face from the chin to the roots of the hair, the length of the hand, and only rarely the length of the foot. This perhaps is because, when men were busy in the study of this problem, imperious fashion was changing the shape of the foot by trying

"To mend the work wise Providence had made,"

making this member fluctuating and uncertain.

Geometric diagrams of varying ingenuity have been devised, so that from the relative measures of the different parts the proportions of a perfect figure can be obtained, but in none of these will the disciples of the "Go-backs" theory find consolation or facts for their support. This, however, will in their minds not outweigh the assurance which comes to them from personal observation of authentic cures.

And so some Virginia mothers will continue to fear the "Go-backs."

J. Howard Gore.

SOME NEGRO LORE FROM BALTIMORE.

NEVER comb your hair at night : it will make you forgetful.

If you try to burn the combings of your hair and they do not flame quickly, it is a sure sign of death

Do not sweep your house Friday night : bad luck.

You must not put your shoes higher than your head : it is also bad luck to put your bed crossways of the room.

If you are robbed of anything, take a rooster, put him under a pot, and let everybody touch the pot : when the thief touches the pot the rooster will crow.

The first dove you hear in the spring, take off your right shoe and you will find a strand of the man's hair you are to marry.

To stop the screech-owl from screeching, put an iron poker in the fire, or tie a knot in your underskirt.

If your shoe comes untied somebody is thinking about you.

When a jack-o'-lantern leads you, turn your pocket wrongside out.

It is bad luck to carry fire to fire : if you carry fire from one room to another, spit on it.

If rats cut your clothes, do not allow your kin to mend them.

When you move out of a house, do not sweep it if you wish luck.

If your right hand itches, spit on it and you will shake hands with your best friend : if your left hand itches spit on it and you will get money.

When a rooster comes in your house, somebody is coming from a journey.

When you are going anywhere and have to go back for something forgotten, make a crossmark and spit on it.

When a cat licks her face it is going to rain.

If you are going up hill when you hear the first dove in the spring, you will get something : if you are going down hill you will lose something.

If you drop a dishcloth while washing the dishes, a hungry person is coming.

Never plant in the dark of the moon : do not kill in the dark of the moon, the meat will spoil.

To learn to pick a banjo, go to the forks of the road at midnight : you will see a man ; that is *Satan*, and *he* will teach you to play.

To keep the witches from riding you at night, sleep with an open penknife on your breast, or a sifter over your face : to catch the witches if they try to get through the holes, place a three-prong fork under the seive.

When the witches are coming through the keyhole they sing,

"Skin, don't you know me? Skin, don't you know me? Jump out and jump in;" and if you are able to throw pepper and salt on the skin while they are out of it, they cannot get it on again.

If you scatter mustard seed all around your bed, they have to stop to pick them all up before they can ride you.

Witches plait horses' manes for their stirrups, and ride the horses very hard, sometimes to death.

If any one brings a hoe into the house, it is bad luck: to do away with it, you must walk out backward with the hoe.

Jaybirds go down to hell every Friday with a grain of sand.

If a dog wallows on his back, he is measuring for somebody's grave.

To break a looking-glass is seven years of trouble.

Tie salt in your skirt, and if anybody talks about you it will make their teeth ache.

If you sneeze with food in your mouth it is a sure sign of death among your friends.

To make a young cow gentle, pour milk on her back: do not let a drop fall on the ground, for that will make her milk dry up.

If your right ear burns, somebody is "talking good" about you; if the left ear burns, some one is "talking bad" about you: to make the talker bite her tongue, spit on your finger and make a crossmark in the ear that burns.

If your nose itches, somebody is coming; if your left eye itches, you will cry; if your right eye itches, you will see something pleasant.

To spill salt is bad luck: to do away with it, throw some over your left shoulder.

If you want good luck, always carry about with you a rabbit's left hind foot.

To cure any pain, catch a mole and let it die in your hand.

To carry off a wen, place a dead man's hand on it.

When nuts are plenty and coons are fat the winter will be cold.

The skin of a rabbit's stomach tied around a baby's neck helps it cut its teeth: if it teeths very hard tie a "sawyer-bug" around its neck, and when the bug dies the tooth will come through.

If you count one hundred red horses and begin with a red mule, the first person you shake hands with you will marry.

If you see the new moon through the trees, bad luck; if clear, good luck.

Never use water in a basin that any one else has washed in, without making a cross mark and spitting over it.

Do not let the birds build their nests with the combings of your hair: it will drive you crazy.

Never leave a loaf of bread turned upside down, for ships will sink.

Always mash the eggshells after you have taken out the egg: the witches will make boats out of the shells and sink ships.

A wild bird flying in at the window is a sign of death.

Never cross a funeral or count the followers.

Never ride behind white horses, if you come just after the hearse, or you will be the next.

If a cat crosses your path, bad luck; if one follows you, good luck.

Collins Lee.

BALTIMORE, *August*, 1891.

FOLK-CUSTOM AND FOLK-BELIEF IN NORTH CAROLINA.

THIS part of North Carolina was settled by Germans, and the superstitions, habits, and occupations are very quaint, for, either from filial piety or a kind of laziness, these people are surely the most conservative on earth. Whether this quality is a result of their virtues or their vices, it serves to make them almost as interesting here as Mr. Julian Hawthorne has made them in his "Saxon Studies." First I began a collection of "signs," thinking them all superstitions, but I find that those relating to agricultural life are not so. The heavens were made before almanacs, and these people plant by the signs of the Zodiac, as their ancestors probably did a thousand years ago.

SIGNS.

Every seed has a certain sign in which it must be planted. Besides the signs, of course the moon is an all-powerful potentate. She seems to rule everything.

All vegetables which grow under the ground — turnips, radishes, etc. — must be planted in the "dark of the moon," and all on top in the "light of it." That is general, and universally observed.

Good Friday is a chosen day for planting everything, but especially beans.

All Fridays are good days for planting things that hang down, like beans or grapes, *i. e.* stringy things, because Friday is "hangman's day."

Plant corn always when the "little moon" (new moon) points down; the ears grow low on the stalks, and make heavy ears. Also put the roof on a building when the little moon hangs down, so the shingles won't turn up.

Sow wheat before the full moon in October.

If hickory leaves turn a pretty yellow in the autumn, the next harvest will be a good, rich, golden one.

Of course signs can be multiplied innumera- bly, so I have confined myself to a few about the few oldest things, — death, birth, marriage, moving. I find moving to be full of horrors apparently, and more incru- sted in signs than anything else except death.

Move in the increase of the moon, and always carry something into the house first that the wind won't blow away.

It is lucky to move salt first.

Never move a broom or a cat.

Never marry when the sign is in the crawfish; you'll go back- wards.

Never marry in May.

and

Happy the bride the sun shines on,

Something old and something new,

Something borrowed, something blue,

are two rhymes about marriage.

If two spoons are in the same cup of coffee or tea as it is handed, it is a sign of marriage.

There is a belief that fortunes can be told by coffee grounds, or rather a husband's coming can be foretold.

If, on rising from a chair, it falls over, the person causing the accident will not marry for twelve months.

The breast-bone or wish-bone of a chicken, if pulled apart by two people, marriage will come first to the one having the shortest piece. If put over the door, the person who first comes under will be the bride or bridegroom elect.

THE DEAD.

In burying or laying out the dead, the feet must always be to the east, the head to the west. Meg Merrilies herself could not enforce this more rigidly.

There is a custom prevailing among some of putting a piece of muslin over the face of the dead; and when the coffin is carried to the church, and coffin opened for friends to see (in the country, where people live miles apart, and travel must be over terrible roads, this is the only way for friends to take a farewell of those gone before), the muslin is removed and laid over the hands: it is bad luck if any one should put the muslin back over the face. In fact, *that would not be permitted under any circumstances*. I have not been able to form any conjecture as to why this should be so guardedly, almost fiercely, observed.

In other places, sheets and white spreads are put over everything in the room, even over the pictures, so that the entire room where the dead lies shall be white. It is sometimes beautiful.

To put up an umbrella in the house is a sign of death, sometimes of just bad luck, but it is a deep-seated belief that it is disastrous.

A bird coming in the house is a sure sign of death; even flying through it is the same.

In making garments for the dead, never bite the thread; it will make the teeth rot.

A screech-owl screeching near the house is a sure sign of death's approach.

If two people look in a mirror at once, the younger will die within a year.

Three lights in a room, or thirteen at table, is death to some one of the party present.

If two people work with another's head at the same time, the person will die soon.

A dog's howl means the approach of death.

One death brings on another. There are always two together.

Rain falling on a new-made grave is a good sign.

To turn to more frivolous signs from these very grave ones, they are legion indeed. These that I have selected are not negro superstitions. I have tried to leave out all of these.

Bad luck it is to hear a hen crow ; kill it immediately.

When you hear the first whippoorwill in the spring, turn a summersault three times and you'll never have backache.

The cows are bewitched when butter won't come : pour the cream behind the backlog and it will run off the witches. (A common practice.)

Wean a calf when the sign is in the feet ; the calf will not take it so to heart and bawl.

A chunk on fire, falling down on the hearth, is a sure sign that a guest is coming.

So, also, if the scissors fall and stick up in the floor.

Never thank anybody who gives you seed ; if you do, they will never do any good.

Get out of bed and turn your shoes over if you cannot sleep ; it will drive off the witches that are keeping you awake.

A rabbit running across the road in front of you is dreadful luck.

THEY-SAYS ABOUT BABIES.

Must not cut baby's nails with scissors before 't is a year old : 't will make it steal.

Must not hand a baby out of a window, or it will be hanged.

The first time a baby is taken out of its room or its natal room, it must be taken up, or it will not go to heaven. If the door of the room steps down, as so many of these patched-up houses do, then the person carrying the baby must step up on a chair or book with baby in her arms.

A SOWER'S CHARM.

Many old people are looked upon as so successful as sowers that they are believed to be possessed of some charm. One kind of incantation, sung as each handful of seed is thrown, I have found ; it is used by an old man who has been champion turnip-seed sower for fifty years or more :—

Some for de bug,
 Some for de fly,
 Some for de devil,
 And in comes I.

I cannot find any others, though there are more.

DOGGEREL.

Whenever one of the red and black spotted bugs is seen, you must say :—

Lady bug, lady bug, fly away home,
 Your house is on fire and your children will burn.

Ask me no questions, I 'll tell you no lies.

PITHY SAYINGS.

Not every horn that blows, blows for dinner.

The hands are called in from the field for the noon meal by a horn, on the plantations and farms.

"I'd call my hounds off that track," is another old saying.

Sense enough to come in out of the rain.

Bred in the bone.

It's a bad bird that fouls its own nest.

Joy go with you ; you 'll leave peace behind you.

Tit for tat,
 You kill my dog, I 'll kill your cat.

"You'll find the latchstring on the outside," and "We'll put on the big pot and the little one," are forms of welcome or friendly invitation.

"Pot luck" is used here, and "Pot calling kettle black" is an old saying.

The sight of you is good for sore eyes.

Scarce as hen's teeth.

BREAD-MAKING.

In some parts of this country, people still use the Dutch ovens for baking, exactly as they did a hundred years ago. A Dutch oven is a large brick structure, shaped like an egg cut half in two, with a chimney. It stands in the yard, separate from everything, as it is large enough for an independent building. In order to bake, the furnace under it is fired until the bricks are heated white, then the fire is all scraped out and the door closed, or rather the bread is put in and the doors closed. When the bricks are cool the bread is cooked, is "done," as it is called. The process of bread-making is primitive. It is put to rise in baskets made of broom-sage. These baskets are wrapped in a blanket kept for their exclusive use, and then *put in the bed to rise*, — under the cover, just as a human being

is. Why this place should be chosen I cannot conceive, but it has been so from the beginning, whenever that was. After it has risen it is made into loaves; each loaf is placed on a cabbage leaf; both are put on a thin board made for the purpose, to which a very long handle is attached. The loaf is shoved back in the oven this way, tilted off on the floor, and the stick and board drawn out.

When the loaf is taken out, although it is cooked through and through and the cabbage leaf is printed distinctly on the bottom, the leaf itself is only browned, and has imparted no flavor to the loaf whatever.

This is a great country for home coloring, and during the war the knowledge of woods was useful. I give some of them:—

Pine bark and copperas color purple.

Oak bark (black and red oak), purple.

Sumach and copperas, black.

Chestnut, oak, and copperas, brown.

Hickory and alum, green.

Always color in the dark of the moon for dark colors, and *vice versa*.

REMEDIES.

Amber beads worn around the neck cure weak eyes.

A potato carried in the pocket constantly will cure rheumatism by absorption. It all goes into the potato, and it becomes hard and knotty.

A buckeye carried in the pocket brings and keeps good luck.

Barberry-root tea is a favorite remedy, or trusted one rather, everywhere.

Onion poultices lull to sleep, it is believed.

The inside lining of chicken livers, dried and prepared in a certain way, are sure cure for dyspepsia.

GAMES OF CHILDREN.

I have been much interested in Mr. Culin's article on "Street Games of Boys in Brooklyn" (vol. iv. 1891, p. 221), and find that many of the games described by him are time-honored in western North Carolina.

"Shinney" is played here, as in Brooklyn.

"Hop-skotch" is also played, with some differences, but is pronounced "hopskot."

"Cat" is much the same, and it is a delicious thought that in this game we find the touch of nature which makes the whole world—even the prehistoric world—kin.

"I spy" is more commonly played under the name of "Hunk Over-Dee." I had supposed this a collection of arbitrary sounds, until Mr. Culin's article gave ground for the belief that the name comes from a Scotch playground. "Over the Dee" was probably the *Ultima Thule* of a home, or hunk, to these Scotch children.

The settlers of this neighborhood were almost exclusively Germans, and those who did not come direct from Germany drifted from Lancaster County, Pennsylvania.

In former times, the games were always sung. Examples are:—

Old sister Phœbe, how merry were we.
Old sweet peas and barley grows.
The cherry-tree.
Queen Anne she sits in the sun.
King George and his army.

The following contains a memory of the Revolutionary War:—

QUEBEC TOWN.

We are marching down to Quebec town,
Where the drums and fifes are beating;
The Americans have gained the day,
And the British are retreating.
The war's all over; we'll turn back
To friends, no more to be parted.
We'll open our ring and receive another in
To relieve this broken-hearted.

The manner of playing was as follows: The song was sung by the whole company, as it marched around one person, who was blindfolded, and seated in a chair placed in the centre of the room. He or she then selected a partner by touching one of the ring with a long stick held for the purpose. The game concluded:—

Put a hat on her head to keep her head warm,
And a loving, sweet kiss will do her no harm.¹

¹ In *Games and Songs of American Children* (New York, Harper & Brothers, 1883) a version of this game is printed as follows:—

We were marching to Quebec,
The drums were loudly beating;
America has gained the day,
The British are retreating.
The war is o'er, and they are turned back,
Forevermore departed;
So open the ring, and take one in,
For they are broken-hearted.
Oh, you're the one that I love best,
I praise you high and dearly;
My heart you'll get, my hand I'll give,
The kiss is most sincerely.

This version is from Massachusetts. The North Carolina form seems more

CHICK-UR-MUR CRAVY CROW.

A game universally popular. One of the players squats on the ground, and makes movements as if searching for something. The remainder stand in a chain, each clasping with arms the waist of the one in front. The game opens with marching around the "Old Witch," as the stooping figure is called, singing or chanting : —

"Chick-ur-mur, chick-ur-mur, cravy crow,
Went to the well to wash my toe,
When I came back my chicken was gone :
What time is it, Old Witch ?"
"One."

The chant now begins again, and continues until the witch calls the witching hour of twelve.

Then the "old hen," as the head of the column is called, demands, —

"What are you looking for, Old Witch ?"
"Grandmother's darning-needle."
"When did she lose it ?"
"Last deep snow."
"Is this it ?"

showing first one foot and then another, down the whole line, until the last. To all the witch says "No" until the last, when she starts in pursuit. Of course, when the old hen turns, the whole column must turn, and she fences the witch in defence of the chicks behind her. The first one caught has to be Witch in his or her turn.

For rainy days, William-Cum Trimbletoe held undisputed sway, but here he is called

Williamty Trimmelty,
He 's a good fisherman, —
Ketches hens,
Puts 'em in pens ;
Some lays eggs and some lays none.
Wire, briar, limber lock,
Set and sing till twelve o'clock.
Clock fell down,
Mouse ran round.
O U T spells
Out, and begone !

original, and the method of play perhaps indicates how the rhyme was originally employed. The seated player is supposed to mourn the absence of a lover at the wars, and therefore to be broken-hearted. The use of the term "American" is noticeable ; in colonial use the word is always applied to the aborigines, the colonists being designated as English. I do not know that any one has investigated the introduction and use of the name in its present sense.

It is to be remarked that all the old games played in North Carolina seem to be of English origin ; a circumstance which shows how little descent has to do with this stock. — *Ed. Journal of American Folk-Lore.*

POISON.

A stick is driven in the ground and the children catch hands and form a ring ; then they scramble and pull, in order to make one touch the stick, which is the poison, and the one who does touch it is poisoned : he or she then tries to poison all the others by touching them. By stooping down and placing the hands on the ground, one is vaccinated, as it were, and the poison will not take.

MARLEY BRIGHT.

As far as I can bore into the past, this is the oldest of games.

A group of children are placed at opposite bases. A little off the line of the bases, one or two are hidden for witches. One group calls to the other, —

“How many miles to Marley Bright ?”

Ans. “Threescore and ten.”

“Can I get there by candlelight ?”

Ans. “Yes, if your legs are long and light.”

(Or, “If legs are long and heels are light.”)

“But look out for the witch on the road.”

Then they set out for each other's bases. The witch nearly always captures one, who helps her in her witchcraft until all are in her “den.” There are varieties of this game, but all have the same root.

This game, as well as the preceding, I find to have been played fifty years ago in precisely the same manner as to-day.

In this distinctly German settlement, the only nursery song with any mark of age is, —

When good King Arthur ruled this land,
When good King Arthur ruled this land,
He was a goodly king.

He stole three pecks of barley meal,
He stole three pecks of barley meal,
To make a plum pudding.

COUNTING-OUT RHYMES.

Henery, Menery, Deepery Dick,
Delia, Dollia, Dommernick,
Archer, Parcher, Domi Narcher,
High, Pon, Tus.

Another contained a strong old English word, which was abandoned as unfit for ears polite. It began : —

Ickery, ackery, ary, an,
Mulberry Tass and Tary Tam.

N. C. Hoke.

FOLK-LORE IN ARKANSAS.

EVERY one recalls the famous sentence of Sainte-Beuve, "I define a dialect," says he, "as an ancient language that has seen better days."

The fascination that the Arkansas dialect has always exercised over me comes from this very trait. In the speech of cow-drivers and plough-boys lingers the phrases that once were on the tongues of poets and courtiers. Herr von Rosen, Black's delightful German, learned his English from Pepys' Diary; and don't you remember how unique and charming were his "I did think," "I do want," and the like. The Arkansans use the same form of the verb. "I do plough, I did plough, I done ploughed," is how we conjugate the verb; and it is to be noted that educated Southerners, who would not for the world say "I done," habitually use the second form, "I did." "I never did" is an especial favorite; any one familiar with Southern speech will recall the reiterated "I never did see" — always with the emphasis on the "did" — of common conversation. "I been" is good old English, also. It occurs in Shakespeare, and Ben Jonson, and all the earlier English of Latimer, and Jewel, and Becon, and the others. We pronounce it in the old way, as it is spelled, and we use it in the old way, instead of the past "was."

Our use of "like," in the place of "as," can show ancient warrant, also. They say here, "Looks like I ben so puny I cud n't make out, nohow!" And they say in old English, "Yea, it looketh like we ben made a sport to our enemies!" Our common "mabbe" is probably a contraction of "mayhap" rather than of may be. And "right" instead of "very" is as old as the day of Chaucer, to go back no farther.

I need not multiply instances. The same phenomena, if I may call it so, are to be found in the dialect of New England, and many of the same phrases. For example — to give one out of a score — the expression, "He faulted it," is as much Arkansan as Yankee. It was old English before the Puritans set sail for the New World.

In the selfsame fashion, old forms of superstition, old tales, survive in this raw, new soil, side by side with the lore of the forest and the pioneer's rude and toil-marked philosophy. Take the stories of the transcendent cunning of Br'er Rabbit and compare them with the exploits of the equally clever Reynard, in the famous German mediæval version, and you will be surprised at the likeness between the two. To be sure, the rabbit has a religious turn that is not assumed, as it is with our friend Reineke, but quite sincere; although it has no better effect on his morals than the fox's frank wickedness.

This is the reflection of the African religion, which interferes less with morals than any I know. Br'er Rabbit, indeed, personifies the obscure ideals of the negro race. He has a sort of futility in his "scheeminess" that is very African ; so is the simple-minded vanity that is always getting him in the snare. But the enemy against whom he is pitted is so much stupider than he that the main impression made is of amazing arts and resources. Br'er Rabbit always escapes, no matter how dire and pressing the peril ; you can feel as sure of him as of Mr. Archibald Clavering Gunter's heroes. But he is unlike those mighty men with the pistol (and therein the more like the race that has created him), in that he gets "powerful scairt up." Mr. Gunter's "Mr. Barnes of New York" or "Mr. Potter of Texas" never turn a hair, as we say. But in all his fright, Br'er Rabbit never loses his head ; and that is African, too ; and he always can make his cunning go farther than the strength of his enemies. Ever since the world began, the weak have been trying to outwit the strong ; Br'er Rabbit typifies the revolt of his race. His successes are just the kind of successes that his race have craved.

All over the South the stories of Br'er Rabbit are told ; how were they spread ? Everywhere not only ideas and plots are repeated, but the very words often are the same ; one gets a new vision of the power of oral tradition.

The glory of Br'er Rabbit of the legends does not seem to cast any sacredness over the real rabbit that nibbles tender green things in gardens ; *he* is shot, and snared, and poisoned, as ruthlessly as if his fame was not celebrated by the slayers ; but in a queer way he has honor paid him, beyond any of the beasts ; alive he may be a pest ; but dead he becomes a magician again. The right fore foot of a rabbit is one of the mightiest charms known to man. There is no calculating the number of dried rabbits' feet that are circulating in pockets through the South. A rabbit's stomach cures most diseases, especially the awful "conjure sickness," of which, as is well known, large numbers of negroes die yearly. You must dry the charm, and powder it, and eat it. Teething children, also, are helped by tying the skin of a rabbit's stomach around its neck.

Charms of all kinds are favored both by whites and blacks ; but I observe that the white charms and the black charms are usually quite different. A negro is quite indifferent to the fatal number thirteen, and the whites despise the sinister gifts of the black "conjurers." Our conjurers are a feature of African life. They probably represent the survival of the old fetich worship, brought from Africa. I have known several conjurers. One is renowned in three counties, being supposed to have done to death by his black arts no less than ten men and women. He is a pious man and a deacon in the church,

—which used to surprise me until I knew more about the African brand of piety.

Conjurers can work “a power of meanness,” as the saying goes ; they can blight crops, and kill cattle, and keep hens from laying, and bring mysterious trouble on families. The evil accomplishment that excites terror more than any other, perhaps, is that of throwing lizards into the object of wrath. A bottle in which a lizard has been put is placed on the road ; and if the unfortunate victim shall step over that bottle, there is an end of peace for him : the lizard miraculously hops into him, and he ends his days in agony. This is no fable so far as the result is concerned ; the negroes seem to have no stamina ; they succumb at once, let their superstition be once excited, and the only way to help them is by counter charms.

Between conjurers and “conjure doctors” the sparse savings of the negroes have not much chance of escape. But superstition takes a multitude of other shapes. It is bad luck to kill a cat ; consequently the negroes who will scald, worry, torment, and beat cats to any extent cannot be induced to drown kittens or to put a cat torn by the dogs out of its pain. One of our various negro “boys” threw a wretched kitten to the dog, to have its eye torn out and its back broken. The poor brute was crawling about in misery, the next day, and my friend said, “Henry, you must kill that cat.” He said “Yes’m,” as usual ; but he did not kill the cat. Presently, I saw him hauling the creature over the grass, grinning at its antics of torture and its mewling. I asked the cook, whose teeth were all showing, as she stood at the window, enjoying the sight, “Is Henry going to kill that cat ?” “No, ma’am,” was the cheerful answer, “he does jest be playin’ wid it.”

“Why won’t he kill it ?”

“Kase he lows it wud *ha’nt* him !”

I got a revolver and shot the cat, myself. It was a sickening business ; and by the time the smoke cleared away, I was worked up, past toleration of negro superstition, into a genuine Southern feeling about shooting the negro ; and I relentlessly made that man and brother pick up the little mangled thing and throw it into the river, which he did, shaking all over with fear, — for it is the worst of signs to touch a dead cat. I think it was only the ugly looks of what he always called “Miss French’s little gun” that overcame his fears.

And strange to say — the negroes still tell how the sign came true — that luckless Henry, the very next month, pulled a pistol out in the store and aimed it at one of the clerks, and blew off the top of his own thumb, besides being arrested and fined for carrying concealed weapons, which is a serious offense in Arkansas ; and he had to spend most of his summer in jail.

Since then, he has married the worst-tempered woman on the plantation, and she beats him unmercifully, it is said, not to mention that she makes up for her severity to her lawful lord by very wrong kindness to other men.

A curious sign is the turning back sign ; it is very unlucky to turn back after you have once started. If you must turn back, however, you can avert misfortune by making the sign of the cross in the dust with your heel, and spitting in the cross. This is sure. Why the formula is completed in such a surprising manner I cannot say. But I have seen the colored people make the cross, etc., countless times. The darkies do not make anything like so much of the moon as the whites. *They* are quite as superstitious in their fashion as the darkies ; although none of their superstitions have the barbarous taint of the negroes'. They hold the "dark of the moon" to be especially ominous. No planting should be done then ; and the meat of anything killed at that season will "cripse up in the pot."

Good Friday is the proper day to plant beans, the only recognition, by the way, that is ever made of the day.

Sassafras wood you never must burn, for if it cracks and sputters, that is a sign of the death of some one present.

The whites of this region have no songs that I know about, but the negroes have many. Whatever of vague poetry, of aspiration and yearning and exaltation there is in the African's nature (and there is more than we sometimes imagine, especially we who know his daily vices best), it has found voice in his strange songs.

They all have the same characteristics, an erratic melody, a formless yet sometimes brilliant imagination, pervading melancholy, and no trace of what we call sense. Here is a sample :—

O mourner, give up your heart to die,
When the rocks and the mountains they all fall away,
Then I shall find a new hiding place,
I'll go !

This repeated in different parts, with the weirdest intonations.

Here is another :—

The prophet addresses the church,

O Ziney, Ziney, Ziney, now,
I wonders what the matter of Ziney ;
Ziney don't mourn like she used to mourn,
O Lord, give a hist unto Ziney !

A great favorite is one, the first verse of which runs this wise :—

Jestice setting on the sprangles of the sun,
Jestice done plumb the line !

Hypocrite, hypocrite, I despise,
Jestice done plumb the line!
Wings is craptid, kin not rise,
Jestice done plumb the line!

But the public is too familiar with negro songs to ask for much of this kind. My only reason for giving these is that I have never seen them anywhere else. The whites sing Moody and Sankey, like the rest of the world, out of music-books.

Octave Thaut.

THE DEMON OF CONSUMPTION.

A LEGEND OF CHEROKEES IN NORTH CAROLINA.

IN the olden days, before the white man's foot had ever crossed the Blue Ridge, there resided in a cave in the Tusquittee Mountain, in what is now Clay County, N. C., a demon with an iron finger, who had the power to assume the exact form and image of any one whom he chose to represent. His food was human lungs and livers, which he procured by his power of personating any absent member of a family and the aid of his iron finger. His method was to watch till some one of a family would be absent for an hour or so without notice. The demon would then enter the house in the form of the absent one, select his victim, begin fondling his head, run his soft fingers through his hair until the unsuspecting victim would go to sleep. Then with his iron finger would he pierce the victim's side and take his liver and lungs, but without pain. The wound would immediately heal, leaving no outward mark.

The one thus robbed would, on awaking, go about his usual occupation, entirely unconscious of the injury at the time, but would gradually pine away and die.

The monster, of course, did most of his mischief in the immediate neighborhood of his home. So terrible became his depredations that the beautiful valley of the Tusquittee was almost depopulated, and the whole tribe of the Cherokees became aroused, and determined at all hazards to destroy their dreadful enemy. After a long search, they at length found him in his cave; but no one would venture in to lay hands on him, for fear of the iron finger. He laughed at all their devices to allure him from his cave. They then undertook to destroy him by shooting him with arrows. This only further provoked his mirth. The more they shot at him the louder he laughed, and the more he taunted them. As the arrows would pierce him, he

would draw them out of his body and toss them back at the men who shot them, his wounds healing the instant the arrows were withdrawn. Thus the fight went on for a long time, the Indians shooting the arrows and the demon throwing them back. What was war with them was sport to him. But when the Indians were nearly exhausted and almost ready to give up the struggle, a little bird sang out to them, "Shoot him on his iron finger." At once they began to aim at that. The demon's mirthfulness left him. He raged and fumed, and tried every device to avoid the arrows aimed at his finger, but in vain. In a short time an arrow struck the iron finger and the monster fell and expired. Since that day the little bird, the wren, is sacred to the Cherokees, and on no account will they harm it.

For a long time the wasting sickness was stayed; but at length some of the demon's descendants learned the art and occasionally secured a victim, but none of them ever attained either the power or malignity of the demon of the iron finger.

James W. Terrell.

WEBSTER, N. C.

DEVELOPMENT OF A PAWNEE MYTH.

AMONG the Pawnees two or three stories are current which tell how in ancient times men who had strong dream power, or had been especially helped by the *Nahúrac* — the animals — or by *Atíns*, called the buffalo to the camp in a time of starvation, and so gave life to the tribe when it was about to perish with hunger. One of these tales belongs to the *Kit-ka-háh-ki* tribe, and the Skidi have a similar story of something which happened to them many years ago. I give this *Kit-ka-háh-ki* tale as I have told it in my "Pawnee Hero Stories," and will endeavor to trace this myth to its origin, to show how the story came to be told and believed : —

TI-KĒ-WÁ-KŪSH.

THE MAN WHO CALLED THE BUFFALO.

This happened in the olden time before we had met the white people. Then the different bands lived in separate villages. The lodges were made of dirt. The *Kit-ka-hahk'-i* band went off on a winter hunt, roaming over the country, as they used to do, after buffalo. At this time they did not find the buffalo near. They scouted in all directions, but could discover no signs of them. It was a hard time of starvation. The children cried and the women cried ; they had nothing at all to eat.

There was a person who looked at the children crying for something to eat, and it touched his heart. They were very poor, and he felt sorry for them. He said to the head chief : "Tell the chiefs and other head men to do what I tell them. My heart is sick on account of the suffering of the people. It may be that I can help them. Let a new lodge be set up outside the village for us to meet in. I will see if I can do anything to relieve the tribe." The chief said that it was well to do this, and he gave orders for it.

While they were preparing to build this lodge they would miss this man in the night. He would disappear like a wind, and go off a long way, and just as daylight came he would be there again. Sometimes, while sitting in his own lodge during the day, he would reach behind him, and bring out a small piece of buffalo meat, fat and lean, and would give it to some one, saying, "When you have had enough, save what is left, and give it to some one else." When he would give this small piece of meat to any one, the person would think, "This is not enough to satisfy my hunger ;" but after eating until he was full, there was always enough left to give to some other person.

In those days it was the custom for the head chief of the tribe, once in a while, to mount his horse, and ride about through the village, talking to the people, and giving them good advice, and telling them that they ought to do what was right by each other. At this time the chief spoke to the people, and explained that this man was going to try to benefit the tribe.

So the people made him many fine presents, otter skins and eagle feathers, and when they gave him these things each one said: "I give you this. It is for yourself. Try to help us." He thanked them for these presents, and when they were all gathered together he said: "Now you chiefs and head men of the tribe, and you people, you have done well to give me these things. I shall give them to that person who gives me that power, and who has taken pity on me. I shall let you starve yet four days. Then help will come."

During these four days, every day and night he disappeared, but would come back the same night. He would say to the people that he had been far off, where it would take a person three or four days to go, but he was always back the same night. When he got back on the fourth night, he told the people that the buffalo were near, that the next morning they would be but a little way off. He went up on the hill near the camp, and sacrificed some eagle feathers, and some blue beads, and some Indian tobacco, and then returned to the camp. Then he said to the people, "When that object comes to that place of sacrifice, do not interfere with it; do not turn it back. Let it go by. Just watch and see."

The next morning at daylight, all the people came out of their lodges to watch this hill, and the place where he had sacrificed. While they were looking, they saw a great buffalo bull come up over the hill to the place. He stood there for a short time and looked about, and then he walked on down the hill, and went galloping off past the village. Then this man spoke to the people and said, "There. That is what I meant. That is the leader of the buffalo; where he went the whole herd will follow."

He sent his servant to the chiefs to tell them to choose four boys, and let them go to the top of the hill where the bull had come over, and to look beyond it. The boys were sent, and ran to the top of the hill, and when they looked over beyond it they stopped, and then turned and came back running. They went to the chiefs' lodge and said to the chiefs, sitting there, "Beyond that place of sacrifice there is coming a whole herd of buffalo; many, many, crowding and pushing each other."

Then, as it used to be in the old times, as soon as the young men had told the chief that the buffalo were coming, the chief rode about the village, and told every one to get ready to chase them. He said to them besides: "Do not leave anything on the killing ground. Bring into the camp not only the meat and hides, but the heads and legs and all parts. Bring the best portions in first, and take them over to the new lodge, so that we may have a feast there." For so the man had directed.

Presently the buffalo came over the hill, and the people were ready, and they made a surround, and killed all that they could, and brought them home. Each man brought in his ribs and his young buffalo, and left them there at that lodge. The other parts they brought into the village, as he had directed. After they had brought in this meat, they went to the lodge, and stayed there four days and four nights, and had a great feast, roasting these ribs. The man told them that they would make four surrounds like this, and to get all the meat that they could. "But," he said, "in surrounding these buffalo you must see that all the meat is saved. *Ti-ra'-wa* does

not like the people to waste the buffalo, and for that reason I advise you to make good use of all you kill." During the four nights they feasted, this man used to disappear each night.

On the night of the fourth day he said to the people: "To-morrow the buffalo will come again, and you will make another surround. Be careful not to kill a yellow calf — a little one — that you will see with the herd, nor its mother." This was in winter, and yet the calf was the same color as a young calf born in the spring. They made the surround, and let the yellow calf and its mother go.

A good many men in the tribe saw that this man was great, and that he had done great things for the tribe, and they made him many presents, the best horses that they had. He thanked them, but he did not want to accept the presents. The tribe believed that he had done this wonderful thing, — had brought them buffalo, — and all the people wanted to do just what he told them to.

In the first two surrounds they killed many buffalo, and made much dried meat. All their sacks were full, and the dried meat was piled up out of doors. After the second surround, they feasted as before.

After four days, as they were going out to surround the buffalo the third time, the wind changed, and, before the people got near them, the buffalo smelled them and stampeded. While they were galloping away, the man ran up on to the top of the hill, to the place of sacrifice, carrying a pole, on which was tied the skin of a kit fox, and when he saw the buffalo running, and that the people could not catch them, he waved his pole, and called out *Ska-a-a-a!* and the buffalo turned right about, and charged back right through the people, and they killed many of them. He wished to show the people that he had the power over the buffalo.

After the third surround they had a great deal of meat, and he called the chiefs together and said, "Now, my chiefs, are you satisfied?" They said, "Yes, we are satisfied, and we are thankful to you for taking pity on us and helping us. It is through your power that the tribe has been saved from starving to death." He said: "You are to make one more surround, and that will be the end. I want you to get all you can. Kill as many as possible, for this will be the last of the buffalo this winter. Those presents that you have made to me, and that I did not wish to take, I give them back to you." Some of the people would not take back the presents, but insisted that he should keep them, and at last he said he would do so.

The fourth surround was made, and the people killed many buffalo and saved the meat. The night after this last surround he disappeared and drove the buffalo back. The next morning he told the people to look about, and tell him if they saw anything. They did so, but they could not see any buffalo.

The next day they moved camp, and went east toward their home. They had so much dried meat that they could not take it all at once, but had to come back and make two trips for it. When they moved below, going east, they saw no fresh meat, only dried meat; but sometimes, when this man would come in from his journeys, he would bring a piece of meat, — a little piece, — and he would divide it up among the people, and they would put it

into the kettles and boil it, and everybody would eat, but they could not eat it all up. There would always be some left over. This man was so wonderful that he could change even the buffalo chips that you see on the prairie into meat. He would cover them up with his robe, and when he would take it off again, you would see there pounded buffalo meat and tallow (pemmican), *tūp-o-har'ūs*.

The man was not married; he was a young man, and by this time the people thought that he was one of the greatest men in the tribe, and they wanted him to marry. They went to one of the chiefs, and told him that they wanted him to be this man's father-in-law, for they wanted him to raise children, thinking that they might do something to benefit the tribe. They did not want that race to die out. The old people say that it would have been good if he had had children, but he had none. If he had, perhaps they would have had the same power as their father.

That person called the buffalo twice, and twice saved the tribe from a famine. The second time the suffering was great, and they held a council to ask him to help the tribe. They filled up the pipe, and held it out to him, asking him to take pity on the tribe. He took the pipe, and lighted it and smoked. He did it in the same way as the first time, and they made four surrounds, and got much meat.

When this man died, all the people mourned for him a long time. The chief would ride around the village and call out: "Now I am poor in mind on account of the death of this man, because he took pity on us and saved the tribe. Now he is gone and there is no one left like him."

This is a true and sacred story that belongs to the Kit-ka-hahk'-i band. It happened once long ago, and has been handed down from father to son in this band. The Skidi had a man who once called the buffalo, causing them to return when stampeded, as was done in this story.

NOTE. — Big Knife, a Skidi, who died only recently, said that the man was alive in his time. *Kuru'ks-u le-sharu* (Bear Chief), a Skidi, says that he knew the man. His name was Carrying Mother.

So far as can be gathered from this narrative, the calling of the buffalo is the direct result of the supernatural powers of the hero, but I shall endeavor to show that the main event here related — the calling of the buffalo — was at one time a commonplace occurrence among the Pawnees; that by the introduction of new elements into the life of the tribe this custom became obsolete; and that all the circumstances connected with it, except the one central fact that men once brought buffalo within the reach of the people, long ago passed from the memory of the tribe.

A study of some of the recent customs of more primitive plain tribes will, I hope, make this clear.

Far to the north of the home of the Pawnees live a people who have had much less intercourse than they with the whites, who have not had horses nearly so long, and who up to within ten or twelve

years had to a great extent preserved their primitive habits. These are the Blackfeet.

Up to the time when they obtained horses, the only way in which the Blackfeet secured buffalo was by means of *piskuns*. These were inclosures, built usually at the foot of a precipice, the cut bank forming one of the walls, and the fence on the other side being made of logs, rocks, brush, and so on, built up to a height of six or eight feet. From a point on the edge of the precipice above this inclosure two diverging lines of stone heaps, or of clumps of brush, ran out for a long distance on to the prairie, so that their farther ends were widely separated, forming a >-shaped chute. When meat was needed, the people went up on to the prairie, and concealed themselves behind the stone heaps or the brush, and a man especially selected for the purpose was sent out toward the feeding herd of buffalo to bring them within the arms of the >. This man, who had prepared himself for the task by praying and fasting, advanced pretty close to the buffalo, and then, by calling and by alternately showing himself and disappearing, attracted their attention. Sometimes the man wore a robe and a bull's head, at others he was naked, without any disguise. At first a few of the buffalo would raise their heads and look at him, but it was not long before all had stopped feeding and were staring at him. After a little, they would begin to walk toward him, and as they approached, he would move away. If they began to trot, he would increase his speed so as to equal theirs. They followed, and in this way he induced them to come after him within the arms of the >. After they had passed within the arms of the chute, the Indians behind the outer rock piles would spring into sight, and shout and wave their robes. This frightened the buffalo, who now ran away from the enemy in the rear, and the man who was leading them soon slipped out of sight, and either hid himself, or climbed down the precipice toward which the buffalo were running. As a rule, the wings of the chute kept the buffalo travelling in the desired direction, that is, toward the angle of the >, where they would reach the precipice, and fall over it into the corral below. But sometimes in winter, when snow was on the ground, a method was adopted to make this doubly sure. A line of buffalo chips, each one supported on three small sticks, so that it stood a few inches above the snow, was carried from the angle of the > straight toward the prairie. The chips were about thirty feet apart, and ran midway between the wings of the chute. This line was of course conspicuous against the white snow, and when the buffalo were running down the chute they always followed it, never turning to the right nor to the left. No doubt they thought it a trail which other buffalo had followed.

In the latter days of the *piskun*, the man who led the buffalo was often mounted on a white horse. He rode near the herd, and then began to zigzag from side to side in front of it. As he approached, the buffalo began to raise their heads and look at him. Pretty soon they walked toward him, and then began to go a little faster, until at last they were running, the rider, of course, always retreating from them. When he had led them into the chute, the people rose up from behind the rock piles and drove them on. The Blackfeet also practised the surround, by which the buffalo were led into a circle of people or lodges, as described in my "Pawnee Hero-Stories." *Piskuns* were in use among the Blackfeet within thirty years, and very likely to within a more recent time.

It may be assumed that the motive which led the buffalo to follow this moving and (to them) remarkable object was curiosity. They saw something they did not recognize, and approached it for the purpose of identifying it. Other animals are known to act in a like manner under similar circumstances. The old practice of alluring the prong-horned antelope within shot by showing a red flag, or even a white handkerchief on the end of a ramrod, is familiar to us all. I myself have had antelope, which ran away startled before they had seen me distinctly, come back from the distance of a mile, and trot up within forty or fifty yards, in the effort to make out just what I was. Of course this is more commonly done by young animals than by those older and more experienced. Elk, too, will often walk toward an object which they do not recognize as dangerous, in the endeavor to determine for themselves just what it is. In the same way, ducks used commonly to be "toled" within gunshot, on the shores of Chesapeake Bay, by a little dog trained to run up and down the beach; and within a few years I have been told by a well-known ornithologist that he has seen this practised with success.

I am satisfied that, before the Indians of the northern plains obtained horses, they all of them secured most of their buffalo by means of traps and surrounds, and that the leading of buffalo into the inclosure or into the ring of people was universally practised by them. Among the tribes who used to surround the buffalo, my own inquiries have given me the names of the following: Cheyennes, Arapahoes, Pawnees, Omahas, Otoes, Poncas, some bands of the Dakotas, Arikaras, Mandans, Snakes, Crees, Gros Ventres of the Village, Crows, Blackfeet, Sarcees, and Gros Ventres of the Prairie. In primitive times the only weapons which these people had to use against the buffalo were stone-headed arrows, and it must be apparent to any one who has given any attention to the subject that these would be ineffective against this animal.

Very likely the Pawnees never built *piskuns*, or anything exactly

corresponding to them, for their country was not adapted to this mode of capture, but there is no doubt that they did decoy the buffalo into a circle of people, just as we have positive testimony that the Blackeet and the Rees used to do. No people are keener observers than Indians, and no people are better acquainted with the habits of animals, especially of those animals on which they depend for food. It is not to be supposed that any one of the plains tribes was ignorant of the fact that buffalo could thus be brought by an appeal to their curiosity.

Now it is to be remembered that horses came to the plains Indians from the south, and that as soon as they obtained horses, and learned to ride, the primitive methods of taking the buffalo began to be supplanted by the more effective, easy, and exciting one of running. As the buffalo in later times was always rushed at and put to flight, was known to have keen powers of scent and easily to take the alarm if the wind blew from the hunter toward the game, it would gradually come to be forgotten that it could readily be decoyed by an appeal to its curiosity; but the fact would be remembered that in ancient days the buffalo used to be called up close to the people, and the only way to account for this would be to attribute to the man who called them powers which were supernatural. The tribes who had earliest obtained horses would be the first to abandon their primitive methods of taking the buffalo. Those who had longest given up their original customs would have most completely forgotten them; but about the one remembered fact that the buffalo were called, there would gradually grow up many details, supplied by successive narrators, which would add to the interest of the story, and would tend to make the performances of the man who accomplished this wonderful act appear more and more marvellous.

The Pawnees have had horses for more than two hundred years, and, since they obtained them, have always chased the buffalo. That they used commonly to decoy the game to its death has long been forgotten, but that the buffalo came when they were called has not been forgotten; and so around the memory of this single fact has grown up among the tribe the miraculous story of *Ti-kah-we-kush*, the man who called the buffalo.

If my conclusions are just, the memory of this old custom of decoying the buffalo should have passed away from the tribes of the south earlier than it did from those of the north, and such appears to have been the case.

Confirmation of this explanation of the myth may be found in a similar story related to me by the Arikaras. This tale has not had so much time in which to grow as has the Pawnee story, and the powers attributed to the hero are not nearly so noteworthy.

The Arikaras belong to the Pawnee family. They live farther north than the true Pawnees, have had less intercourse with the whites, and are more primitive in their ways than their more southern relatives. These people also tell of a man who called the buffalo. This man's name was Chief Bear. As is readily seen by the way in which the people now speak of them, his feats were less surprising than those of the Pawnee or Skidi hero, and he does not appear to have called the buffalo in response to any special needs of the tribe. It is not told that he did it under any great stress of circumstances, nor that the tribe was in danger of starvation, or was even in great want. The act seems to have been performed as an ordinary matter, and yet Chief Bear's powers are regarded as peculiar. He is singled out for special mention, and is compared by the Rees with the Pawnee hero who did the same thing.

The story told by the Rees is as follows: The Rees also had a man who called the buffalo. The people would go out on the prairie, and would hide themselves so as to form a big circle, open at one side. Then Chief Bear would go off over to where the buffalo were, and would bring them into the circle, and the people would close up the gap, so that the buffalo would be surrounded. They would run round and round within the circle, and the people would keep closing in on them, and would prevent them from breaking through the line by yelling and tossing their robes in the air, and finally the buffalo would get tired out and it was easy to kill them.

Finally, as has been said, when we get up north among the Blackfeet, the calling of the buffalo becomes an every-day matter, and was practised certainly as late as the year 1862 among the Pikúni tribe of the Blackfeet; while, among the *Sík-si-kau* tribe and the plains Crees, *pískuns* were used down to much later times.

A hundred years ago the Pawnees had probably forgotten that the buffalo were once commonly called up to the people, but among the Blackfeet there are still living many men who time and again have seen this done.

George Bird Grinnell.

HAE-THU-SKA SOCIETY OF THE OMAHA TRIBE.

THE societies of an Indian tribe occupy an important place in the social life of the people. They furnish the entertainments of the community, and afford opportunities for personal display and the enjoyment of honors and distinctions. They also provide dramatic pleasures, for in some of their ceremonies a man with histrionic talent can show forth his powers, and win from the spectators their coveted applause. Some societies are closely interwoven with the tribal organization, and in all of them are conserved ancient customs, traditions, and tribal history, and their influence is to promote valorous ambition and foster patriotism, — the love of that which belonged to a common ancestry. These societies maintain in an Indian community a relation somewhat similar to that sustained toward our more elaborate and more highly organized society by the theatre, — social gatherings for music and dancing, and even our more dignified institutions wherein are preserved our national history.

These societies take their root in man's social nature, and have drawn therefrom a strength that has enabled them to transcend some of the most stringent of ancient rules; for within the membership of these societies were gathered persons belonging to different gentes or clans, thus making possible the delight of mingling with other than one's kindred; of meeting the sympathetic response of strangers; of projecting one's self within that real but intangible organism we call society, without danger to one's self, one's relations, or one's friends. Moreover, within this circle of men enlarged beyond the ties of blood, the past history as well as the present life of the people was preserved and dramatized in the ceremonies, so that there was nothing foreign or feigned to impair the homogeneity of the assembly. It is therefore not surprising to find that they hold these societies have upon the Indian defies almost all vicissitudes; for in the face of the steady progress of tribal disintegration which is everywhere going on over the length and breadth of our land; while chiefs are being forced to become private men, and to see their old-time office disappear, and while the warrior must hereafter fight in the uniform of the soldier of the United States; while the tribal lands are rapidly falling apart into individual holdings, and the ancient landmarks are being ploughed under, — these societies linger, eluding the ever-encroaching power of new conditions. Their songs ring in the memory of the people; their tales are told to each new generation; their symbols are preserved, though their import is often lost; and the Indian is hardly to be found who will not feel the thrill of response to the cadences of the spirited dance and the pageants of his forefathers.

The Hae-thu-ska Society of the Omahas probably originated in that tribe, at least as to its present form. So ancient are these people, and during the centuries they have touched and been affected by so many other groups, that it would be unsafe to say that any particular society or any particular custom was exclusively developed and maintained by this or any one tribe. The guesses at the meaning of the name *Hae-thu-ska* are still only guesses, so that little if any clue can thus be gained as to the origin of the society. There is a tradition that it sprang from the Poo-ge'thun Society, and there are indications that seem to lend plausibility to this origin. The points of resemblance as well as the divergence between the two societies suggest a relationship, and may also mark epochs in the development of the tribal organization as it is now known.

It seems to be necessary to say a word concerning the tribal organization of the Omahas. There are in the tribe ten gentes; each one is an organization within itself, having its sub-gentes, and its council or gentile fire. These gentes are in two groups of five, each one occupying one half of the *Hoo-thu-ga*, or tribal circle. In the government of the tribe, there are indications that the oligarchy of seven, which is the ruling power, was once composed of chiefs drawn from the seven gentes, which have a Ne-ne-ba-tan sub-gens, — that is, a subdivision possessing a pipe. In the process of time a change took place: the seven chiefs composing the oligarchy became representative of the seven gentes, and not men actually born within these gentes. Thus the governing power passed from hereditary chiefs to men who through certain acts could achieve such honors as made them eligible to membership in the oligarchy. The change was a democratic revolution, inasmuch as any man, irrespective of the gens in which he was born, could attain by his valor and industry the highest position within the tribe. Under these new conditions the man who arrived at the dignity of a place within the oligarchy must no longer go to war. And although he was looked to as a defender in case of an attack upon the tribe, all his acts must be in the interest of peace and good order. The right to bestow honors upon warriors belonged to a single gens, the Wal-jin-shtae, the Keepers of the Tent of War. In this tent the ceremonies took place which tested the warrior's record, and accorded or denied him the right to claim credit for his deeds; and prescribed his decorations, and gave him permission to publicly wear these as indicative of his valorous acts. The loss of hereditary prerogative to certain gentes and the divorcing of warlike powers from the chieftaincy were steps that could not have been hastily taken, and must have been attended by severe tribal disquietude. It seems not unlikely that traces of this movement can be discerned in the rules and ceremonies of the Poo-ge'thun and Hae-thu-ska societies.

The Poo-ge'thun membership was confined to chiefs who were admitted upon their war record solely. The Leader was the member who could count the greatest number of valiant deeds; therefore, unless a man continued to add to his warlike exploits, he could hardly hope to retain the office of Leader, the position being one coveted by all ambitious warriors. The Keeper of the Songs held his place for life, and it was the duty of the incumbent to train his successor. These songs were the archives of the society; in them were preserved the names of noted members, and the story of the deed which gave rise to the song was carefully transmitted. The recital of these songs and stories formed an important part of the meetings of the society. There were certain rites which obtained in the Poo-ge'thun which were survivals of earlier forms of tribal government and ancient prerogative of the chiefs, but the discussion of these does not belong to the present subject.

The Hae-thu-ska Society was also composed of warriors, but its membership included chiefs and privates. The rules were democratic in principle, and were carried out in practice. No special honor belonged to the chief; he was rated as an equal with the other members. No man was eligible to the Hae-thu-ska who had not won, through the ceremonies of the Tent of War, the right to proclaim his warlike deeds. Such a man might be invited to meet with the society, and if no one objected to him he became a member. If a member was unable to attend a meeting of the society he was permitted, if he was a man of good standing, to send his son to represent him, but this attendance did not entitle the young man to membership. No matter how high the honors of a father, these could not be credited to his son: nothing but ceremonially approved deeds of valor could give a man place within the Hae-thu-ska.

The officers comprised a Leader, a Herald, and two Servers of the Feast.

The Leader held his office for life, or until he resigned. When the office became vacant the aspirant to the position made a feast, to which all the members of the society were invited, and, his desire being made known, if there was no objection he by general consent became Leader. Such a man, however, must be one whose successful leadership of war parties had made him noted among the people. His seat was at the back of the lodge, opposite the door.

The society met at irregular intervals, but generally about once a month, and always in the same lodge. Some member honored in the tribe and possessing a commodious dwelling entertained the society, but did not provide the feast except when he specified his desire to do so. The food furnished for each gathering was a voluntary contribution of some member, who obeyed the tribal custom which for-

bids the giver of a feast to partake of it. The seat assigned to the giver of the feast was near the entrance of the lodge, on the right as one enters. When the Leader contributed the food he was obliged to leave his official seat, and occupy the place belonging to the feast-giver. Each member of the society had his appointed place in the circle about the lodge. The singers were grouped around the drum, which was placed on the left hand of the Leader.

The society had its peculiar regalia. The members cut their hair close on each side of the head, and left a tuft a few inches wide, extending from the forehead to back of the crown, where it met the scalp-lock. No clothing was worn except the breech-cloth, and at the back a long bunch of grass was fastened in the belt. Each man painted in accordance with the directions given him when he passed through the ceremonies of receiving his honors at the Tent of War. The Leader, and other men distinguished for their skill and success in war, wore an ornament called *Ka-hae*, or crow. This was made of two sticks like arrow shafts, painted green, and feathered, like the stems of the fellowship pipes, with feathers of the buzzard; tufts of crow plumage and long pendants reaching nearly to the ground, made of crow's feathers, completed this ornament, which was worn at the back fastened to the belt, the two shafts rising to the man's shoulder blades. The men wearing the *Ka-hae*; painted the front of their bodies and their arms and legs with daubs of black; their faces and backs were completely covered with black paint, but on their backs white spots were put on the black color. Comparatively few men attained sufficient eminence as warriors to wear the *Ka-hae* and paint themselves in this manner. The blackened face and dappled limbs and front were emblematic of the thunder clouds and their destructive power as they advance over the heavens, even as the warrior approaches his victim dealing his death-darts. The blackened back with its white spots indicated the dead body of the enemy, which the birds were busy pecking, leaving their droppings as they tore away the fast-decaying flesh. The crow was worn, as it was said to be the first to find a corpse, and later was joined by other birds of prey. The tuft of grass worn by all the members of the *Hae-thu-ska* bore a twofold signification: it represented the tail of the *Mc-ka-thu*, or wolf, the animal closely allied to the warrior, and it also symbolized the scalp of the vanquished enemy.

There are two classes of warlike deeds, which are distinguished in according honors:—

1st. *Nu ah-tah'-the-sha*. Literally the words mean, in the direction of men, signifying that the warrior has gone forth seeking men to fight; one whose warfare has been aggressive, and away from home.

2d. *Wa-oo ah-tah'-the-sha*, or *Tee ah-tah'-the-sha*,—in the direction

of woman, or in the direction of the tent or home; defensive warfare, as when the camp or village has been attacked and valorously defended.

Only men of the first class, those whose aggressive warfare has become noted, and confirmed through the ceremonies of the Tent of War, are eligible to the office of Leader, or permitted to wear the *Ka-hae* and paint in black as already described.

Warriors of the second class thrust an arrow through their scalp-lock, or carried a bow and arrow in their hand. Later, when guns were used, these men streaked their faces and bodies with black, to indicate the grime of the gunpowder on their perspiring bodies in the heat of action.

After the members were gathered the Leader took some box-elder wood and charred it over the fire; with this the body and face were to be painted. While the wood was charring, the following song was sung by all present:—

Nun-g'thae! thae-tae,
He-tha'-ke-un'-tae ah thun-ah' he dae.

The coal which is here;
I am weary waiting to paint myself with it!

The idea conveyed by the song is not that of literally waiting until one is tired for the wood to char, that the ceremony of painting may take place, but indicates the desire that fills the brave man's breast, even to the taxing of his strength to weariness, for the opportunity to perform feats of daring, to risk his life for valor and for honor, that he may become a bulwark to his kindred, to his tribe, and a terror to their enemies. The music conveys more than the words alone would tell; in its cadences one not only enters into the warrior's eagerness, but is reminded of the strange, portentous stir that fills the air, and affects man and beast, when the mighty storm is seen blackening the horizon. The power and naturalness of this song are noteworthy.

After the ceremony of painting was completed, the Leader took up the pipe belonging to the society, which the giver of the feast had already filled, and scattered some tobacco on the earth; then he lifted the stem of the pipe upward, paused a moment, and slowly pointed it to the north, east, south, and west. During these movements the society sang this prayer:—

Wa-kan-da, tha-ne ga-thae-kae.
Ae-ha tha-ne hin ga *wae-tho-hae tho*

Wakanda (God), I give tobacco (in this pipe).
Wilt thou not smoke the tobacco.

The last four words are musical syllables. The music is a dignified choral. After this prayer and offering the pipe was passed around, each member in his turn taking a whiff, and the opening ceremonies came to an end.

Shortly the singers about the drum struck up one of the songs belonging to the society, a song suitable for dancing, and whoever was so moved rose, and, dropping his robe in his seat, stepped forth nude, except his embroidered breech-cloth, and decoration of grass or feathers. Bells were sometimes worn about the ankles, or bound below the knee, and added a castanet effect, marking the rhythm of the song and dance, and adding to the scene, so full of color, movement, and wild melody. As the members danced they exhibited in a conventionalized pantomime their exploits on the warpath. A variety of steps were taken; the foot was placed strongly and flat upon the ground with a thud; the limbs were lifted at a sharp angle to the body, which bent and rose with sudden and diversified movements. There was not a motion of foot, leg, body, arm, or head that did not follow in strict time the accent of the song. The throb of the drum started the pulses of the spectator, and held him to the rhythm of the scene, as the eye followed the rapid, tense action of the dancer, and the ear caught the melody which revealed the intent of the strange drama.

The intense character of the dance, its violent movements, made it impossible to be sustained for any length of time; the songs and the dances are therefore short. Resting songs followed a dance, during which the dancers sat muffled in their robes, dripping with perspiration, and panting to regain their breath.

All this time the food was cooking over the fire, for little if anything was prepared beforehand, and when the viands were nearly ready the two Servers advanced, and performed a peculiar dance to certain songs which belong to this peculiar ceremonial way of announcing to the company that refreshments were about to be served. The two Servers must be men who have broken the necks of an enemy, either in aggressive or defensive warfare.

It is a custom in the Hae-thu-ska Society to serve the food with two sticks; if these were not provided, then the naked hand must be thrust in the boiling pot to take out the meat. The choice portions were selected and given to the bravest man present. If a dish of dog was among the dainties, the head was presented to one who had broken the neck of an enemy.

After all the members were served, the Leader rose, and in an address of some length, replete with native eloquence, thanked the host of the evening for the feast he had provided. The Leader discoursed upon the vital need of food for the preservation of the race; how it was sought amid trials, dangers, and hardships, so that food

represented both a man's valor and industry, and was the greatest of gifts, since without it no man could live ; and such a gift being provided, no one should partake of it without first thanking the giver, not forgetting to include his wife and his children, who have relinquished to strangers their share in this great necessity of mankind. At the close of this speech each one betakes himself to the food so graciously offered and received.

When all had finished, the man to whom the dog's head was given held up the bone, now destitute of flesh, and recounted the story of his battles. The singers struck up a dance song, and the narrator rose and acted out the story he had just recited. If the warrior possessed dramatic talent, he was not apt to let the opportunity slip of recording a triumph not only for his skill in war, but for his histrionic powers.

On entering the tent all members turned to the left, and passed around the lodge to their respective seats. The same order was preserved in going out : he who sat with the door to his left hand passed out first, and so on round the lodge, every one moving to the left. At the close of the evening, the song of dismissal was sung : —

Ku-tha na-zhe-thae,
Ku-tha ma-the-thae.

Friends, arise,
Friends, walk forth !

All joined in this grand choral, as the members sedately moved out into the night, the last man completing the circle of the tent as the final note was sounded under the stars.

The songs of the Hae-thu-ska merit a paper to themselves, not only because of their remarkable interest musically, but as a study of the beginnings of lyric art. One characteristic, however, belongs to this article.

It was a rule of the Hae-thu-ska that when a member performed a brave deed, the society decided whether the name of the doer and the record of his act should be preserved in song ; without this consent of the society, none would dare allow a song to be composed in his honor. When consent was given to perpetuate a man's record, either he composed the song which was to carry the story of his deed, or some man with musical ability undertook the task ; the song was then quickly learned by the members, and became part of the record of the Hae-thu-ska. These songs preserved for generations the deeds of members, and therefore to a good degree told the story of the tribe itself. It has happened that the name and deed of a man long dead would be dropped from some favorite song and a

modern hero's name substituted. This change, however, could be made only by the consent of the members, and it was seldom that they so agreed; there was a repugnance to the obliterating of a name once famous in the tribe. Still there are a few songs which carry two names and two stories, one being gradually supplanted by the other. By this overlapping of names a clue can be gained as to the age of a song, since no man's name could be dropped while any of his near relatives or descendants were living; the protest would be too strong against such extinction of family fame. It seems safe to conclude that a name could hardly be wiped out within a hundred years of the birth of a song. Some Hae-thu-ska songs date back several generations.

When a song embalming the name and deed of a warrior was sung, at that part of the song where the name was mentioned; the drum was not sounded. The voices bore the strain; the name was therefore distinctly heard, the cessation of the drum arresting the attention of the listener.

In view of the democratic character of the Hae-thu-ska, its touches of ritual and symbolism, its stirring music and dramatic dancing, its social power, —for its members not only had their valiant acts preserved in its archives of song, but were honored by peculiar ceremonies at their death, —it is not surprising that this society should have found favor in other tribes, and have flourished as it has done among the Otoes, Ioways, and Pawnees. Tradition tells of an old and close alliance with the Pawnees, who belong to a distinct linguistic stock from the Omahas. The society among the Pawnees is called the Hae-thu-ska, and seems rooted among these people; they have a large number of songs, and, although Omaha Hae-thu-ska songs are known, they are never sung except as a compliment to some visiting member of that tribe. The Ioways and Otoes are closely related to the Omahas, and until within a century were neighbors. I may add that these tribes were brought for a time by the United States government under one agency about fifty years ago, thus permitting the renewal of familiar intercourse. The Ioways and Otoes have each their own Hae-thu-ska music, and call the society by that name.

The Yanktons, a branch of the Dakota group, were old friends of the Omahas; visits have been exchanged between the tribes for several generations. The Yanktons adopted the Hae-thu-ska, but did not call it by that name; they give it the descriptive title of "The Omaha Dance," or "The Grass Dance," the latter name referring to the tuft of grass worn at the belt. Fifty years or more ago, while the feuds between the Omaha and the Ogallalla and Brule Dakotas were at their height, the Hae-thu-ska became known to the latter

tribes and was adopted by them. For years the Omaha songs were sung, but they gradually became modified by stranger tongues, both as to words and cadences. There are, however, at the present time, original Dakota Hae-thu-ska songs, but they are of comparatively recent dates.

It is a little curious that about the same time the Brule and Ogallalla Dakotas were accepting the Hae-thu-ska Society of their enemy the Omahas, the latter were equally delighted with a dance belonging to the Dakotas called the Ma-wa-da-ne, and adopted it with its Dakota songs. The Ma-wa-da-ne reached the Omahas through their near relatives the Poncas, whose lands adjoined the Dakota tribes. The Dakotas until recently called the Poncas Omahas, distinguishing the Omaha tribe by the adjective *real*. The Ma-wa-da-ne songs and dance were quiet rather than stirring, and extolled the man noted for his gifts, rather than his warlike acts. For a time, the Ma-wa-da-ne became very popular, and while the Omahas and Dakotas were killing each other at sight, they were singing each other's songs, one the virile and spirited Hae-thu-ska, the other the decorous and tame Ma-wa-da-ne. Before many years the Hae-thu-ska finally triumphed over its new rival, and has once more become the national dance of the Omahas, so to speak. Meanwhile, through the medium of the Dakotas the Hae-thu-ska, under the name of "The Omaha" or "Grass Dance," spread to other branches of the Sioux and also to the Winnebago Indians; the modified Omaha songs and some of the Dakota music were taken with the dance. Within the past ten years the Winnebagos have composed songs for this dance; these are, however, very unlike the old and genuine Hae-thu-ska music of the Omahas.

I have witnessed this dance among several branches of the Dakotas, as well as the Winnebagos and Omahas, and am familiar with the music of these tribes as well as that of the Pawnee, Ioway, and Otoe Hae-thu-ska songs. Between the Omaha, Ioway, Otoe, and Pawnee songs there seems to be a unity of conception and of purpose; the music carries the story, and belongs to the dramatic dance. The songs of the Dakota and Winnebago do not partake of this character. The society among these tribes has lost its old significance; the decorations have changed, and the meaning of some of the ancient symbols is forgotten; even the dancing does not reproduce the vivid picture of personal hazards in war. There are many signs of transplanting rather than of an indigenous growth in the dance as seen in these latter tribes. It is social rather than historical, and, while full of spirit, it does not rouse within the dancer or spectator ancestral pride, as it cannot fail to do among the Omahas, where the songs recall the ancient prowess of the people.

It is an interesting fact that to-day, when the Omaha Indians are within the fold of United States citizens, and are exercising all the rights and privileges that belong to that class, — living under precinct and county government, supporting themselves by their own labor, paying their taxes, and battling their way in the line of our own civilization, — that, among the most progressive and industrious of the men, there should have been a revival of the Hae-thu-ska Society, because of a wish to preserve the old historic songs and record of their ancestors. The Leader no longer is chosen because of his skill in aggressive warfare; nor does he paint himself in the old symbolic manner; nor do the members appear in the ancient undress. On the contrary in citizens' or white man's dress, these Omaha farmers meet during the winter evenings in an old earth lodge, their summer's work being done, their barns full, their cattle housed, their chickens gone to roost; and with almost nothing to remind them or the spectator of the days when the people dwelt in tents pitched according to the laws of Hoo-thu-ga, or tribal circle, — when war was a daily expectancy, and food must be gained by the skilled hunter, — these industrious descendants of warriors meet and rehearse the songs and dramatic dances of their forefathers. This revival of the Hae-thu-ska by the better class of Omahas, men of valor in industry and new ideas, shows how truly this society, in its ceremonies and songs, embodies the folk-lore of the Omaha tribe of Indians.

Alice C. Fletcher.

WASTE-BASKET OF WORDS.

SCULCH. — This word is in common use in New Castle, N. H., as meaning any useless thing, refuse, but is never applied to persons.

GORM. — This is almost a synonymous word. It has perhaps a shade of disgust or contempt, in excess of "sculch." — *John Albee*.

PLUG. — Of Miss Alger's three words, one only, "plugging," is new to me, and may have been originally a perversion of "ploughing." "He went ploughing along." In that very amusing book, Greene's "In Gipsy Tents," a young girl describes a drunken old man, walking on through the lanes at night. "He never spoke, but just went boring on like some old hedgehog" (p. 178). This seems much the same association of ideas.

SPRAWL. — This word, in the sense of vigor or force, is not uncommon in rural New England, and I have heard it even in Boston. It seems akin, by the association of sound, to "spry," "spunk," and "spirt."

GORM. — A very local word, which I have heard in but two places. In an old note-book of my own, kept in 1851, I find the entry, "Gorming : gawky or awkward. Amesbury, Mass. Some twenty years later I heard it from a man mending the road near Bethlehem, N. H., who described the gigantic family of Crawford, the White Mountain pioneers, as being "all gorming men," *i. e.* large and powerful. Twice only I have thus encountered the word, but it will be remembered that Dickens in "David Copperfield" has the word "gormed" as a sort of oath. "When I go a-looking and looking about that theer pritty house of our Emily's, I'm — I'm gormed," said Mr. Peggotty with sudden emphasis; "theer! I can't say more — if I don't feel as if the littlest things was her, a'most." The vast weight attributed to this asseveration seems to convey the same meaning of bigness and substance. — *T. W. Higginson, Cambridge, Mass*

BELLYGUT, BELLYHUMP. — Terms used in "coasting." To lie on a sled with the face down.

BUMSQUIZZLE. — A term of raillery. "O bumsquizzle!"

CLIP. — A blow. "To hit him a clip."

GARBLE. — To "garble" drugs, *i. e.* to sort them, and free them from impurities.

PATTER. — To work in a fussy manner. Same as *potter* or *putter*.

PUTTY-HEAD. — A term of reproach. Soft head, stupid.

WHIP-STITCH. — An expression of time. An instant, moment. "Why, every whip-stitch you see so and so."

The following phrases are reminiscent of my boyhood in Maine : —

"He has n't got a bit of *sprawl*." "If he had the *sprawl* of a louse." These were spoken of a shiftless fellow who seemed unable to provide properly for his family.

"A great *gorming* (*i. e.* awkward) creature." "He *gormed* all over the table." The last was said of one whose table manners were not up to the rural standard.

BELLYBUNT. — [See *Bellygut* above.] This word, in common use in the Kennebec valley, I find to be familiar to several acquaintances as formerly used in other sections of Maine. Boys in Allston, Mass., when riding flat on their sleds with their faces down, are now said to ride "*Bellybumps*."

KNEEBUNT. — Another coasting term, used to denote the side-saddle fashion of riding the sled.

When a boy throws himself upon a sled in motion in either of the positions noted, he *bunts*, or *bumps*, or *plumps*, etc., upon it, according to the manner of speech in his locality. — *James C. Brown, Brighton, Mass.*

FOLK-LORE SCRAP-BOOK.

A WOMAN ELECTED A CHIEF OF THE SIX NATIONS. — The "World," New York, April 10, 1892, contains an account of the election of Mrs. Harriet Maxwell Converse to the dignity of a chief of the Six Nations.

Mrs. Converse, who has long been known for her interest in the Indian tribes of the Six Nations, was adopted by the Senecas in April, 1890, as a member of their tribe. That honor was shown in recognition of her zealous services to defeat a bill before the Legislature to which the Senecas were bitterly opposed. Mrs. Converse was the first white woman who ever received adoption, though her father and grandfather, who were Indian traders, were members of the Seneca tribe.

During September, last year, a condolence was held at Tonawanda, and Mrs. Converse was invited to be present. The invitation was extended in behalf of the Six Nations by their President, Daniel La Forte. Condolences are held by the assembled chiefs of the Six Nations in memory of a chief, whenever one dies. The memorial ceremonies are followed by an Indian council, at which another chief is elected. The last condolence council was held by the Onondagas, Tuscaroras, and Tonawanda Senecas, who yet adhere to the tribal law.

On these occasions it is customary to have a memorial march, which is led by the "chanter" of the condolence. This leader chants a sort of requiem. Mrs. Converse joined in the march and followed the chanter, leading what is known as the Snipe Clan. The procession, numbering about one hundred and fifty Indians, gathered at the home of one of the great chiefs.

After the condolence council was over, the election of one sachem and four chiefs took place. Then the name of Mrs. Converse was offered by an Onondaga Indian. Being only familiar with the Senecan tongue, Mrs. Converse did not know what this act signified, and has only recently learned that they contemplated making her a chief. As this was the first instance in which a woman had been proposed for the office, it had to be created for Mrs. Converse.

A few days since, Mrs. Converse was again summoned to the Onondaga

reservation by the President. She was given a certificate installing her as a chief, which was signed by the President, sachems, and principal chiefs of the Six Nations. It read as follows: —

“By the affection and love of the Six Nations, and in gratitude for her interest in their behalf, Harriet Maxwell Converse is hereby elected a chief of the Six Nations, and will be hereafter known as Chief Ya-le-Wa-Noh.”

The name signifies “Our Watcher.” Her insignia of office was a string of wampum.

The duties of Mrs. Converse as a chief include principally her attendance upon the condolences and all public councils, whether of a national, governmental, tribal, or personal nature. On two previous occasions the President of the Six Nations has invited Mrs. Converse to sit at their council as a guest, an honor never allowed to the Indian women.

These councils are usually held at Onondaga, and are attended by from twenty-five to thirty Indian chiefs. There is one privilege which is allowed their women, and that is the nominating of the chiefs. Mrs. Converse received her nomination from the Indian women. She will next go to receive her welcome as a chief to the reservation in Canada.

SCHOOL CHILDREN IN GLOUCESTERSHIRE. — The following, originally printed in Gloucestershire “Notes and Queries,” is taken from “County Folk-Lore,” issued by the Folk-Lore Society, and edited by Mr. E. Sidney Hartland.

Fosbrooke, in his “History of Gloucester,” 1819, pp. 300, 301, under the head of “Grammar Schools,” has inserted the following particulars, which need, I think, some little explanation: “Two very singular customs, now exploded, shall also be mentioned. Children were first sent to school in the beginning of spring; and on this night our earlier ancestors used to ask them in their sleep whether they had a mind to book or no? If the answer was favorable, it was a good presage; if not, they turned them over to the plough.” (Hawkins’s “Musick,” ii. 5.) “After tobacco came into use, the children carried pipes in their satchels with their books, which their mothers took care to fill, that it might serve instead of breakfast. At the accustomed hour every one laid aside his book and his pipe, the master smoking with them, and teaching them how to hold their pipes and draw in the tobacco. At this era, people even went to bed with their pipes in their mouths, and got up in the night to light them.” (“Antiquarian Repertory,” ii. 99).

C. T. D.

NOTES AND QUERIES.

I WELL recall the list of alliterative lines of which “Peter Piper” was but one, as described by Mr. W. J. Potts; but think he errs in the letter F, which was, if I mistake not, —

Francis Fribble *figured* on a Frenchman’s filly.

I cannot supply the X Y Z line, except by saying that when I lately

helped out some bright little girls, at the seashore, in filling up all the forgotten places of this jingle, we achieved quite a triumph, in our own opinion, over the letter X. The only pocket dictionary obtainable at the hotel had but two words beginning with that letter ; but we eked them out as follows : —

Double-X 'xtended Xerbes on a xebec.

It may be remembered that a xebec is a kind of boat, and that "Double-X" is very strong English ale.

T. W. Higginson.

CAMBRIDGE, MASS.

PEACOCK FEATHERS. — The Chinese superstition is just the opposite of the American. Chinese think they bring good luck and keep off sickness, and always put them up in shops and houses on holidays.

Abby L. Alger.

BOSTON, MASS.

CHRISTMAS GARLANDS. — In Providence, R. I., I find that it is the custom to hang Christmas garlands not in the rooms, but without the house, by suspending them on a nail beneath a window. Can any reason be given for this practice ?

Abby L. Alger.

RECEPTION BY THE DEAD. — Among certain negroes, locality unknown, a custom prevails of a reception by a dead person. The corpse is dressed as if for a festival, in its best clothing ; the usher announces, "The corpse will now receive his friends ;" and those present enter and depart with greetings and farewells, given as if the dead person were capable of comprehending.

Helen P. Kane.

WILMINGTON, DEL.

A COUNTING-OUT RHYME. — The following paragraph is taken from "The Midland," a college monthly published at Atchison, in this State : —

"Here is a relic of boyhood. It is the old method of 'counting out' to determine who is 'it.' 'Ery, ory, ickory, anne, bob-tailed vinegar barrel, tickle up a tan. One's out, two's out, three's out, zarum, bee baw, buck, you're out.'"

F. G. Adams.

TOPEKA, KANSAS.

CEREMONIAL CIRCUIT. — I shall be very glad to obtain additional information as to the ceremonial circuit, or the direction taken in the performance of rites (whether with the course of the sun, or contrary to such course), either among modern or ancient races.

J. Walter Fewkes.

65 CHARLES STREET, BOSTON, MASS.

DRAWING A CROSS TO AVERT ILL-LUCK. — An acquaintance of mine, in Kentucky, whenever she had occasion to retrace her steps after having started from home to walk in a particular direction, was in the habit of drawing a cross on the ground with her foot. This action was supposed to avert the ill-luck which would otherwise have followed. Why is it supposed to be unlucky to turn back? (General Grant, I believe, had this superstition.) And how does the cross on the ground avert it?

Elizabeth M. Howe.

TEST FOR WITCHCRAFT IN NEW JERSEY, 1730. — In the course of preparing vol. xi. of the New Jersey Archives, to consist of extracts from old newspapers, I have met with the following curious account of what was probably the last judicial test for witchcraft.

Thomas Nelson.

PATERSON, N. J.

OFFICE — *Burlington, Oct 12.* — Saturday last at *Mount-Holly*, about 8 Miles from this Place, near 300 People were gathered together to see an Experiment or two tried on some Persons accused of Witchcraft. It seems the Accused had been charged with making their Neighbours Sheep dance in an uncommon Manner, and with causing Hogs to speak, and sing Psalms, etc., to the great Terror and Amazement of the King's good and peaceable Subjects in this Province, and the Accusers being very positive that if the Accused were weighed in Scales against a Bible, the Bible would prove too heavy for them; or that, if they were bound and put into the River, they would swim; the said Accused desirous to make their Innocence appear, voluntarily offered to undergo the said Trials, if 2 of the most violent of their Accusers would be tried with them. Accordingly the Time and Place was agreed on, and advertised about the Country; The Accusers were 1 Man and 1 Woman; and the Accused the same. The Parties being met, and the People got together, a grand Consultation was held, before they proceeded to Trial; in which it was agreed to use the Scales first; and a Committee of Men were appointed to search the Men, and a Committee of Women to search the Women, to see if they had any Thing of Weight about them, particularly Pins. After the Scrutiny was over, a huge great Bible belonging to the Justice of the Place was provided, and a Lane through the Populace was made from the Justices House to the Scales, which were fixed on a Gallows erected for that Purpose opposite to the House, that the Justice's Wife and the rest of the Ladies might see the Trial without coming amongst the Mob; and after the Manner of *Moorfields*, a large Ring was also made. Then came out of the House a grave tall Man carrying the Holy Writ before the supposed Wizard, etc. (as solemnly as the Sword-bearer of *London* before the Lord Mayor). The Wizard was first put in the Scale, and over him was read a Chapter out of the Books of *Moses*, and then the Bible was put in the other Scale (which being kept down before) was immediately let go; but to great Surprise of the Spectators, Flesh and Bones came down plump, and outweighed that great Book by abundance. After the same Manner, the others were served,

and their Lumps of Mortality severally were too heavy for Moses and all the Prophets and Apostles. This being over, the Accusers and the rest of the Mob, not satisfied with this Experiment, would have the Trial by Water; accordingly a most solemn Procession was made to the Mill-pond; where both Accused and Accusers being stripp'd (saving only to the Women their Shifts) were bound Hand and Foot, and severally placed in the Water, lengthways, from the Side of a Barge or Flat, having for Security only a Rope about the Middle of each, which was held by some in the Flat. The Accuser Man being thin and spare, with some Difficulty began to sink at last; but the rest every one of them swam very light upon the Water. A Sailor in the Flat jump'd out upon the Back of the Man accused, thinking to drive him down to the Bottom; but the Person bound, without any Help, came up some time before the other. The Woman Accuser, being told that she did not sink, would be duck'd a second Time; when she swam again as light as before. Upon which she declared, That she believed the Accused had bewitched her to make her so light, and that she would be duck'd again a Hundred Times, but she would duck the Devil out of her. The accused Man, being surprized at his own Swimming, was not so confident of his Innocence as before, but said, *If I am a Witch, it is more than I know.* The more thinking Part of the Spectators were of Opinion, that any Person so bound and plac'd in the Water (unless they were mere Skin and Bones) would swim till their Breath was gone, and their Lungs fill'd with Water. But it being the general Belief of the Populace that the Womens Shifts, and the Garters with which they were bound, help'd to support them, it is said they are to be tried again the next warm Weather, naked.¹ — *The Pennsylvania Gazette, October 15 to October 22, 1730.*

CHAINED OR FETTERED IMAGES. — In the English journal, "Folk-Lore," I am seeking possible help towards the solution of a curious and I think interesting problem. May I hope that you will permit me to extend my appeal for any informing facts to American students and collectors? I should be the more anxious to do so, on account of the field of Indian rites which seems so peculiarly your own.

Why does early man make ritual use of chained or fettered images, and whence come his myths and legends of chained and captive deities (other than the volcanic "earth-shakers")?

As typical Greek examples, perhaps I may quote the bound Actæon statue which Pausanias saw at Orchomenos (Pausanias, ix. 38. 6); the yearly *rites* celebrated to Hera at Samos in the "festival called Tonens," where the statue of the goddess ("tightly bound" in willow branches in the legend) was carried down to the seashore and hidden (Athenæus, xv. c. 13, Bohn, p. 1073); and in *myth* the fettering of Ares by the Aloidæ in the

¹ The racy style of this account suggests the probability that it may have been written by Benjamin Franklin, who at this time was the sole proprietor of the *Gazette*.

"strong prison house; yea, in a vessel of bronze lay he bound thirteen months" (Iliad v. 386).

Some Chinese, Japanese, and Finnish analogies occur; such as the chained cultus statue in China; the binding in an iron "Dresch-haus" in Finnish myth; and the Japanese "straw-rope" of Shintôism; but no analogies have as yet solved the riddle.

May I not hope that some of your readers may be not unwilling to impart some suggestive facts?

If I may briefly summarize, it would be to beg for *any* information on:—

1. Instances of images (or sacred persons), animals, objects, or places, bound with ropes, chains, branches, etc., at *special* times and *permanently*.

2. *Ritual*. Special festivals, and dances in connection with them.

3. Myth or legend of fettered or imprisoned deities or heroes other than the volcanic myths.

Agrarian custom (Cf. W. Mannhardt, "Mythologische Forschungen," p. 320, sqq., on binding the last sheaf) ought to yield evidence.

Gertrude M. Godden.

RIDGFIELD, WIMBLEDON, ENGLAND.

RECORD OF AMERICAN FOLK-LORE.

FOR NATIVE RACES.

ARICKAREE. — In the "Amer. Antiq. and Oriental Journal," vol. xiv. No. 3 (May, 1892), pp. 167-169, is an interesting contribution to Arickaree folk-lore. "The Water Babies: an Arickaree Story as told by Charles Hoffman."

BRITISH COLUMBIA. — In the "Journal of the Anthropol. Inst. of Great Britain and Ireland," for February, 1892 (pp. 305-318), there is an interesting paper by Mrs. S. S. Allison, "An Account of the Similkaneen Indians of British Columbia." Considerable information regarding the history, customs, habits, religion, shamanism, mythology, etc., is given. Some curious details regarding love-potions and funeral-customs are recorded.

BLACKFOOT. — "Early Blackfoot History" is the title of a paper by George Bird Grinnell in the "American Anthropologist," vol. v. (1892), pp. 153-164, in which are discussed various points connected with the origin and migrations of this Western branch of the Algonkian stock. He gives a version of a legend emanating from Crazy Dog, a Blackfoot Indian, which derives these Indians from the Southwest, and accounts for the three-fold division into Blackfeet, Piegans, and Bloods.

HAIDA. — C. A. Jacobsen, in "Das Ausland," 1892, No. 11, S. 170-172, No. 12, S. 184-188, under the title "Die Sintflutsage bei den Haida-India-

nem (Königin Charlotte-Insel), gives a somewhat detailed version of the flood-legend as current amongst the Haidas of Queen Charlotte Islands.

HUPA. — Dr. Charles Woodruff, U. S. A., who witnessed the celebrated woodpecker dance or Hi-jit-delia, held by the Hupa Indians in the fall (usually October), at intervals of some two years, in order to stop sickness, etc., gives in the "*American Anthropologist*," vol. v. (1892), pp. 53-61, a detailed and interesting account of the ceremonies constituting it. The various dances are as follows: When-sil-jit-delia, or White deerskin dance, performed in August, every two years, to stop sickness; Hon-noch-whéré, fire-dance, performed once or twice a year when sickness prevails; Kin-noch'-tun, or Flower-dance, performed "to make the girl perfect," once or twice a year.

The following passage from the conclusion of the paper is valuable for comparison with similar practices in the Old World: "It is not surprising to see the old men clinging to superstitions, but it is astonishing to see the more intelligent younger men, some of whom a few years ago may have been prominent in a Christian church or prayer-meeting, now taking part in this dance to stop bad weather. Still more remarkable is it to find young men who believe that bad Indians can kill their distant enemies by simply poisoning the air. A few men formerly made, and sold, at enormous prices, powder which was supposed to be efficacious in killing people. It is said to be composed of the pounded finger-bones of a dead man, collected in a certain way at a certain phase of the moon."

IROQUOIS. — Mr. J. N. B. Hewitt, in the "*American Anthropologist*," vol. v. (1892), pp. 61-62, discusses "A Sun-myth and the Tree of Language of the Iroquois." On this tree sits a small bird which uses the voice and the languages of all the nations of men and of all the kinds of beasts.

At page 384 of the same journal, Mr. Hewitt treats of Kahastine's, or the "Fire Dragon," whose Onondaga name has now gone over to the lion. Its origin is to be sought in the shooting light or star. In the April (1892) number of the "*American Anthropologist*," Mr. Hewitt records (pp. 131-148) a most interesting and valuable version of the "Legend of the Founding of the Iroquois League," as dictated to him, in the original Onondaga, by Ska-na-wá-ti (John Buck) the "fire-keeper" of the Reserve of the Six Nations, Ontario, Canada, giving substantially a literal translation. In this legend figure Hai-yo^aawat-hă' (Hiawatha), who towers above all the other characters; Tha-do-da'-ho', the wizard; De-ka-na-wi-dă, etc. The version is replete with incidents of a curious character; for example, the transformation of the wizard into a natural man, and the drying up of the lake when the ducks flew away.

KIOWA. — James Mooney, in the "*American Anthropologist*," vol. v. (1892), pp. 64, 65, describes "A Kioway Mescal Rattle." The symbolic inscribed and painted rattle in question was from the Kiowas on the Upper Red River in Indian Territory. The following remark of Professor Mooney is interesting: "It may be proper to state that many of the mescal eaters

wear crucifixes, which they regard as sacred emblems of the rite, the cross representing the cross of scented leaves upon which the consecrated mescal rests during the ceremony, while the Christ is the mescal goddess."

PUEBLOS. *Isleta*. — Dr. A. S. Gatschet, in the "Proceedings of the American Philosophical Society," vol. xxix. pp. 208-218, has a paper entitled "A Mythic Tale of the Isleta Indians, New Mexico: The Race of the Antelope and the Hawk around the Horizon." He furnishes the Indian text, an interlinear and a free translation, comments on the mythic tales, and remarks on the sun-worship of Isleta Pueblo. The notices of color symbolism and ceremonial sun-worship are worthy of attention.

PUEBLOS. *Tusayan*. — In the "American Anthropologist," vol. v. No. 2, (April, 1892), pp. 105-129, under the title, "The Lā'-lā-kōn-tā: a Tusayan Dance," Prof. J. Walter Fewkes and J. G. Owens give a detailed account of a portion of the ceremonial rites of the Tusayan Indians, — the women's dance, which lasted nine days, from September 2 to September 10, 1891. The article is furnished with copious explanatory notes, and accompanied by plates picturing the dancers and the paraphernalia of the dance and altar. This article is a valuable addition to our stock of information regarding the religion and folk-lore of the Pueblo Indians.

The article of Prof. J. Walter Fewkes, "A Few Tusayan Pictographs," in the "American Anthropologist," vol. v. (1892), pp. 9-26, is illustrated with forty-two figures, and contains much of value to the student of folk-lore. Worthy of note are the references to the Kūd-tu-ku-č, Mā'-cau-a, the god of the surface of the earth; also the god of death, Kó-kyan-wuch-ti, the spider-woman or spider-maiden, the lightning-snakes, the sun, the phallus, etc.

SALISHAN. *Shushwap*. — Dr. G. M. Dawson, in the "Transactions of the Royal Society of Canada," sect. ii. 1891, pp. 3-44, has a paper entitled "Notes on the Shushwap People of British Columbia." The subjects treated of are: Tribal Subdivisions, Villages and Houses, Graves and Burial Places, Customs, Arts, etc., Plants used as Food, or for other Purposes; History, Mythology (pp. 28-35); Stories attaching to Particular Localities (35-38); Superstitions (38, 39); Names of Stars and of the Months (39, 40); Place-Names; and much detailed information is given. The paper is accompanied by a map of the Shushwap linguistic territory in British Columbia.

SIOUAN. *Teton*. — Dr. J. Owen Dorsey, in the "American Anthropologist," vol. v. (1892), pp. 329-345, has a detailed account of the "Games of Teton-Dakota Children." The games treated of consist of various classes. Some are played by both sexes, and at any season of the year; others by boys or girls only, or in spring, autumn, summer, winter. Amongst some of the more interesting are the following: Carrying packs, swinging, ghost game, hide and seek, taking captives, egg-hunting, etc.

TSIMSHIAN. — In the "Proceedings of the American Philosophical Society," 1891, pp. 173-208, Dr. Franz Boas has a paper, "Vocabularies of the Tlingit, Haida, and Tsimshian Languages." Appended to the vocabularies are Tsimshian texts, with interlinear translations into English. These texts consist of a story relating to Inverness, B. C., where a landslide occurred, three short prayers, and a satirical song made in mockery of the Indians who left Meqtlakquatla for Alaska with Mr. Duncan, the missionary.

GENERAL. — In "Das Ausland," 1892, No. 13, S. 199-202, is a brief article by P. Asmussen on "Religiöse Vorstellungen der nordamerikanischen Indianer," which appears to be based chiefly upon Col. Garrick Mallery's interesting study, "Israelite and Indian," a German version of which has recently been published. The writer admits for the American Indians no higher religious development than that to be found usually amongst primitive races.

"Aboriginal Geographic Names in the State of Washington" is the title of a paper by Rev. Myron Eells in the "American Anthropologist," vol. v. (1892), pp. 27-35, which contains interesting details of the origin of place-names in Washington, although some of the speculations reported under the names *Tacoma*, *Walla-Walla*, *Spokane*, seem far-fetched. The invention of *Tacoma* is by some ascribed to Theodore Winthrop, the author of "Canoe and Saddle." The derivation of *Walla-Walla* from French *voilà* is not to be ventured. Under *Okanogan*, the author might have noticed the curious form *O'Kanagan*, found in Canadian governmental reports.

In the "Amer. Antiq. and Oriental Journal," vol. xiv. No. 1 (January, 1892), pp. 3-33, is a paper by Rev. S. D. Peet, entitled "The Water-cult among the Mound-builders."

In the "American Anthropologist," vol. v. (1892), Señor S. A. L. Quevedo has two papers, — "On Zemes from Catamarca, Argentine Republic" (pp. 353-355), and "A Traveller's Notes in the Calchaqui Region, Argentine Republic" (pp. 356-357). The first paper is accompanied by seven figures, and discusses the zemes and amulets of the aborigines of Catamarca.

GEOGRAPHIC NAMES. — In the Transactions of the Oneida Historical Society, No. 5, 1892 (pp. 9-23), is a paper by Prof. W. J. Beecher, entitled "Geographic Names as Monuments of History."

Mr. G. H. Harris, in the Publications of the Rochester Historical Society, vol. i. 1892 (pp. 9-18), in a paper called "Notes on the Aboriginal Terminology of the Genesee River," discusses the origin and history of many Indian names in the Genesee Valley.

SHAMANISM. — Miss E. Pauline Johnson, a descendant of the celebrated Joseph Brant, discusses "Indian Medicine Men and their Magic" in the "Dominion Illustrated Monthly" (Montreal), vol. i. No. 3, April, 1892 (pp. 140-192).

CANADIAN FOLK-LORE. — In the June number of the same periodical,

Mr. John Reade, in his paper "Opportunities for the Study of Folk-Lore in Canada," (pp. 299-302), indicates what remains to be done in the collection of folk-lore data in Canada.

LOCAL MEETINGS AND OTHER NOTICES.

AMERICAN FOLK-LORE SOCIETY (MONTREAL BRANCH). — On Friday evening, February 26, 1892, a meeting was held in the Museum of the Natural History Society, Montreal, for the purpose of considering the possibility of organizing in that city a Folk-Lore Club in connection with the American Folk-Lore Society. There were present Professor Penhallow, of McGill College; Mr. H. Beaugrand (ex-Mayor of Montreal); Dr. L. H. Fréchette (the poet-laureate of the French Academy); Mr. W. J. White, barrister-at-law, founder and formerly editor of "Canadiana"; and Mr. John Reade, of the editorial staff of the "Montreal Gazette." On the motion of Professor Penhallow, seconded by Mr. Reade, Mr. Beaugrand took the chair, and at Professor Penhallow's request Mr. Reade acted as secretary.

Professor Penhallow then explained the circumstances which had prompted the initiation of the movement. Having attended a meeting of the Boston Association of The American Folk-Lore Society held at the house of Dr. C. J. Blake, he had been impressed by the value of the work accomplished, and, in conversation with the Secretary of The American Folk-Lore Society, had been encouraged to attempt the formation of a similar society in Canada. He explained the constitution and method of the Boston Association, the manner in which a social element was combined with scientific interest, and the connection of the local with the general society. The assurance that a Montreal branch, if established, would have the privilege of affiliation with The American Folk-Lore Society, was received with much satisfaction. Professor Penhallow then went on to say that on his return to Montreal he had taken counsel with a member of the American Society in that city, and that, after consultation with a few other gentlemen of both the French and English sections of the population, it was deemed well to call a meeting. He read a portion of a letter from the Secretary of The American Folk-Lore Society, giving an account of a similar movement, under the conduct of Professor Alc  e Fortier, in that sister stronghold of French influence, New Orleans. Attention was then called to the Journal of the Society, and to the extent of the ground covered by the contributors.

Mr. Reade gave a short sketch of what had been accomplished in England, France, and other lands, referring to the two international congresses that had taken place, and, after an outline of the career of the English Folk-Lore Society, showed a copy of the excellent Hand-book prepared by Mr. Gomme.

The chairman spoke with enthusiasm of the abundance of folk-lore material existing in the rural districts of the province of Quebec, and gave some

happy illustrations of it from work on which he was actually engaged. Though, to a large extent, it could be traced to French originals, it was also to no slight degree peculiar to Canada, and bore the stamp of its creators, — the wild *coureurs des bois* and their aboriginal associates.

Dr. Fréchette had been for some time engaged in the same line of research, though, singularly enough, he and Mr. Beaugrand had struck out different paths, and their gathered *data* were all the more valuable from their diversity. Dr. Fréchette also spoke of a number of French-Canadian *littérateurs* who would, he felt assured, be glad to give their concurrence to the project.

It was then formally moved by Mr. W. J. White, and seconded by Professor Penhallow, that a branch of The American Folk-Lore Society be established in Montreal, for the investigation of the range of subjects implied by the name in Aboriginal, French, and British Canada, and that the suggestion made by the Secretary of The American Folk-Lore Society, that such branch be affiliated with that important body, be approved with thanks.

Mr. Reade was requested to prepare a circular for distribution, and, Mr. Beaugrand having generously offered the use of his house for the early gatherings, the meeting adjourned.

On Saturday evening, March 5th, a meeting of the Montreal Branch of The American Folk-Lore Society took place (by courteous invitation of the chairman) at Mr. H. Beaugrand's house, Sherbrooke Street. Mr. Reade read a report of the previous meeting, and also replies to letters that he had written to folk-lore students in Quebec and Ottawa. Mr. J. M. Le Moine, F. R. S. Can., Dr. Le May, F. R. S. Can., Mr. J. E. Roy, Dr. Kingsford, F. R. S. Can., the historian, Mr. D. Brymner, Dominion archivist, and Dr. S. E. Dawson, Queen's Printer, had signified their warm interest in the project, and had given assurance of their aid in carrying out the aims of the branch. A draft of circular was also submitted, which Mr. Reade was authorized to have printed for distribution. The chairman (Mr. Beaugrand) drew attention to the virtually unknown wealth of folk-lore hidden away in some of the early writers on French Canada, which he illustrated by reading some passages from the works of La Hontan.

A meeting of the Montreal Branch of The American Folk-Lore Society was held in the house of the chairman (Mr. H. Beaugrand) on the 19th of March, but was postponed to that day week.

On Saturday, the 26th of March, the Montreal Branch of The American Folk-Lore Society met at the house of the chairman (Mr. H. Beaugrand). Professor Penhallow explained that the Secretary of the American Folk-Lore Society had kindly promised to come to Montreal in order to inaugurate the branch in this city, as soon as preliminary arrangements to that end had been made, and, as a considerable number of persons had promised their adhesion, he thought that it would be well to fix upon an early day for a public meeting. It was decided that Tuesday evening, April 5th, would be a suitable date for that purpose. After some discussion it was agreed that the body of folk-lorists in Montreal should be known as "The American Folk-Lore Society (Montreal Branch)."

On the evening of Monday, April 4th, a meeting of the Society was held

at the house of H. Beaugrand, Esq., at which the Secretary of The American Folk-Lore Society was present. An organization was effected, and an election held, resulting as follows:—

President—H. Beaugrand, Esq.

1st Vice-President—Professor Penhallow, F. R. S. Can., McGill University.

2d Vice-President—L. H. Fréchette, Esq., LL. D., F. R. S. Can., *Lauréat* of the French Academy.

Secretary—Mr. John Reade, F. R. S. Can.

Treasurer—L. Huot, member of the Numismatic and Antiquarian Society, etc.

Ladies' Committee—Mrs. Robert Reid, Miss Van Horne, Mrs. Beaugrand, Miss McCallum, Mrs. Fréchette, Mrs. Penhallow.

The first public meeting of the Montreal Branch of The American Folk-Lore Society was held on the evening of the 5th of April in the hall of the Natural History Society. The gathering present was a representative one, there being present (besides others) ex-Mayor Beaugrand, Professor Penhallow, Dr. Beers, Dr. Louis Fréchette, Mr. William J. White, Mr. Lucien Huot, Mr. John Reade, Mr. S. C. Stevenson, Mr. J. P. Edwards, Mr. Joseph Fortier, Mr. C. H. Stephens, Mr. Henry Carter, and Mr. W. W. Newell, Secretary of the American Society.

Mr. Beaugrand, who presided, in a few brief words described the objects of the new society, and in conclusion asked Mr. Reade to read letters received. These were from various parts of Canada, the writers all expressing sympathy with the objects of the Montreal Branch.

Professor Penhallow was then called upon to explain the origin of the movement and the organization of the Society, which he did very fully and clearly, going over the ground already outlined. He then announced the names of the officers, and indicated the *modus operandi* as to meetings, entertainments, etc.

The chairman then introduced Mr. W. W. Newell, of Cambridge, Mass., Secretary of The American Folk-Lore Society. Mr. Newell said that the formation of branches in Canada and Louisiana, illustrating the progress made in the study of folk-lore, was to him the most agreeable incident which had occurred since the formation of the general society. He spoke of the wealth of material in Quebec and the lower provinces, and of the importance of completing a record of popular tradition while time remained. There was no study connected with humanity which could not be illustrated by folk-lore, and which was not interested in its collection. At the close of the address, a number of persons signified their intention of uniting with the Society.

On the 19th of April, the first meeting of the Ladies' Committee was held at the house of Miss McCallum, Messrs Beaugrand, Penhallow, and Reade being also present. After some conversation, the courteous offer of Mrs. Robert Reid to have the first general meeting take place at her house was gratefully accepted. Miss Van Horne kindly consented to act as secretary for the committee. It was resolved that future members should be admitted by election. The fee for local members was fixed at

\$3.50, \$3.00 to go to the parent society, and fifty cents to be devoted to local purposes. Additional members in the same household might be admitted for \$1.00.

On the 25th of April, the first general meeting of the Montreal Branch of The American Folk-Lore Society took place at the house of Mrs. Robert Reid, 57 Union Avenue. The attendance was agreeably large, there being about forty ladies and gentlemen present. The president, Mr. Beaugrand, was in the chair. After Professor Penhallow had sketched the stages by which the branch had come into organized existence, and some discussion had taken place as to the programme for next winter, which resulted in the selection of the second Monday in each month, beginning with October, as the regular time for meeting, Mr. Beaugrand read a paper on "Les Lutins," those diminutive, frolicsome, sometimes good-natured, sometimes mischievous beings that still survive in many a Canadian parish. The discussion that followed brought out the interesting fact mentioned by Professor Penhallow that a similar race of fancied creatures still holds sway in Japan, and that there, as in Lower Canada, salt is one of the prophylactics against their pranks. Mr. Beaugrand also read a story entitled "La Chasse-Galerie," illustrative of a tradition handed down from the days of the *coureurs des bois*, and still prevalent in the shanties of the lumbermen. The *chasse-galerie* (*gálère*) is a boat, or *canot d'écorce*, that navigates the air under the influence of Beelzebub, transporting its passengers from point to point with marvellous celerity. The conditions imposed on the steersman are, not to utter the name of God, not to come in contact with a church cross, and not to taste liquor. The close of the story seemed to imply that what forms the subject of the last of these prohibitions is really the motive power of the *chasse-galerie*.

Mr. John Reade had prepared a paper on "The Opportunities for the Study of Folk-Lore in Canada," but, as the business already transacted had taken up considerable time, he proposed to defer the reading of it till another occasion.

Some excellent music provided by the hostess, assisted by her accomplished daughters, Miss Evans, Mr. and Mrs. Saint Pierre, etc., added not a little to the pleasure of the evening.

Before separating, the very satisfactory announcement was made that forty-six persons had already allowed their names to be placed on the list of membership.

John Reade, Secretary.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *February 15th.* The Association met at the house of Mrs. Mary Hemenway, No. 40 Mount Vernon Street, Boston, Mr. Dana Estes being in the chair. Dr. J. Walter Fewkes, of the Hemenway Southwestern Exploring Expedition, gave an account of "The Snake Dance of the Hopi Indians of Arizona." During the summer of 1892, Dr. Fewkes has had an opportunity of observing the ceremonies of this tribe (commonly called Moki) in a detail hitherto possible to no other observer. An account of the preparatory ceremonial, and of the nine days' feast, was given with as much fulness

as time permitted. The legend of the rite, obtained by Dr. Fewkes, was read; this legend corresponds to some extent to that already given in this Journal, vol. i., though now obtained with much greater perfection and accuracy. The myth, which in imaginative character and in religious interest is in no respect inferior to the relations of the great historical mythologies of Aryan or other races, will be printed in "The Journal of American Ethnology and Archæology," the record of the expedition. To illustrate the locality and the ritual processions, photographs were exhibited with the lantern, while the sacred songs were reproduced by the graphophone. Dr. Fewkes stated his own view of the true character of the rite, which is that the observance belongs to the class of rain-making ceremonials, the introduction of the serpent and the totemic features being a subsidiary development. A large attendance was present, and the remarkable character of the exposition was recognized.

March 18th. The monthly meeting took place at the house of Mr. W. W. Newell, Cambridge, in the afternoon, Col. T. W. Higginson presiding. The most severe snowstorm of the season interfered with a large attendance. Dr. A. F. Chamberlain, of Clark University, read a paper on "Human Physiognomy and Physical Characteristics in Folk-Lore," already prepared for the Annual Meeting of The American Folk-Lore Society at Washington. In this paper, Mr. Chamberlain pointed out the manner in which individual characteristics and ethnic peculiarities are regarded in popular belief, and how these folk-conceptions appear in literature. A discussion followed, in which the members present took part.

April 18th. The third Friday of the month being Good Friday, the Society met on the following Monday. This being the Annual Meeting, reports were received from the secretary and the treasurer. The secretary reported the number of members as 118.

The election of officers being in order, a committee of nomination was appointed. The secretary reported the establishment of branches of the general Society in New Orleans and in Montreal. A resolution was adopted expressing the satisfaction of the Association in such extension of the American Folk-Lore Society. The committee on nominations made a report, and the following officers were elected for the ensuing year: President, Prof. F. W. Putnam; Vice-Presidents, Dr. Clarence J. Blake, Prof. Francis James Child, Mr. Dana Estes, Dr. J. Walter Fewkes, Mrs. Mary Hemenway, Col. Thomas Wentworth Higginson; Directors, Miss Abby L. Alger, Mrs. C. J. Blake, Miss Mary Chapman; Treasurer, Mr. Arthur G. Everett; Secretary, Mr. W. W. Newell.

After the business meeting, a paper was read by Dr. George Bird Grinnell, of New York, N. Y., on certain myths of the Algonkin Blackfeet, of which tribe Dr. Grinnell is himself a member and a chief. The myths considered were the tales relating to Napi (Old Man). In his introduction Dr. Grinnell explained that Old Man was the principal deity of the Blackfoot Indians and their creator. He has a dual character. One of his aspects is that of a mild, beneficent person caring for his children that he has made, while from another point of view he is mischievous and malicious; a spiteful imp, delighting to play tricks on people, and get them into

trouble. At the same time he is so foolish that he often gets himself into serious difficulties. Old Man under other names is known to other Algonkin people, and tales related of Naniboshu and Glooskap are closely similar to those told among the Blackfeet of Napi. Dr. Grinnell first gave the Blackfoot account of the creation of the world and of its inhabitants by Old Man, and followed this by one or two other tales which exemplified the serious side of the deity's character. He then repeated several tales which show the other side of Old Man's character. At the close of the talk a number of questions about the Blackfoot Indians were asked of the speaker, and he gave some details with regard to their mode of life.

May 20th. The meeting was held at the house of Mr. Dana Estes, Brookline, in the afternoon, the president in the chair. A resolution was adopted providing that the titles of departments applied to vice-presidents according to the rules, should be dropped, and that vice-presidents should have only the duty of presiding in the absence of the president. The principal paper of the day was by Prof. D. G. Brinton, M. D., of the University of Pennsylvania, the subject being "Early Folk-Lore Memories from a Farm in Pennsylvania," and including a sketch of the primitive beliefs at that time familiar in the country. After the paper, in the course of a discussion, Mr. Griffis described certain beliefs and usages of Japan presenting a close similarity to some of those alluded to. Prof. E. S. Morse also made remarks on the connection of Japanese and Western folk-lore.

LOUISIANA ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *March 21st.* The Association met in the Library of the Tulane University, Prof. Alcée Fortier presiding. Secretary Beer read the minutes of the preceding meeting, which were approved.

Professor Fortier stated that the principal object of the Association being the accumulation and collection of ancient folk-lore stories which have never been published, but handed down from generation to generation through old people and nurses, he respectfully requested any member of the Society who could furnish such valuable contributions to the Society to do so.

Mrs. Wm. Preston Johnson then read a quaint and childish story, entitled "Fatty and the Kneading Trough," the tale having been told to her by her old nurse when she was a child.

Mrs. C. V. Jamison contributed some peculiar Nova Scotia proverbs, and also a fairy tale, "The Hippity-Hop-Man," which had been told to her in childhood by an old nurse.

Professor Dillard gave some quaint Virginia superstitions current in the old slave days among the negroes, and a brief outline of stories that he did not think had ever been published.

Mrs. Johnston's and Mrs. Jamison's stories of folk-lore were put on file, and Professor Dillard was requested to write out his valuable information in that line for the benefit of the Society.

Prof. William Preston Johnston spoke at some length on ancient folk-lore, and the origin of the belief in other ages in giants, gnomes, fairies, hobgoblins, etc. He believed that all these folk-lore traditions could be

traced back to some historical or mythical source, and that, at some remote period in the world's history of races, beings presenting such peculiarities came into contact with other races; that fancy invested many of these with supernatural qualities; that, in the wars of the extermination of races, the strongest conquered, — hence the stories of giant deeds, etc. He thought the study of folk-lore a fascinating and interesting one, and believed that its study would play an important part in throwing light upon the histories of strange races of folks lost in the mists of time.

Prof. Wm. O. Rogers thought that the location of countries, climatic influence, etc., might have effected various changes in these folk-lore stories as they have come to us, and he suggested that all this be taken into consideration when tracing these legends to their original source.

Professor Fortier thanked the Association for the interest they were taking in the subject, and expressed the belief that the Louisiana Association of The American Folk-Lore Society would make its mark in the world.

Monday, May 9th. — The Association met at the lecture-room of the Tulane University, Professor Fortier in the chair. The President, in calling the meeting to order, expressed the pleasure of the officers at the progress made by the Association. A communication was read from the Secretary of the general Society relating to local branches now in existence, and also a resolution adopted by the Boston Association expressing satisfaction at the progress made by the Louisiana branch. Mr. Edward Foster was elected Assistant Secretary, to aid Mr. William Beer, the Secretary of the Association. Papers being then in order, Mrs. William Preston Johnston read two nursery tales, entitled respectively "The Rabbit's Riding Horse," and "Trouble, trouble, Alligator," as recited by an old negro nurse, and remembered from childhood. An account of life on an old Louisiana plantation, and of the terrors of negro superstition, in the form of a narrative, written by Mrs. Jamison, and called "Aunt Cindy's Story," was read by Professor Fortier. The next communication, by Mrs. Augustin Fortier, was a tale embodying reminiscences of childish lore, and showing the peculiar faculty of an old negro slave for rehearsing the stories of African folk-lore, mingled with the Creole traditions of St. Domingo and early Louisiana, "Pa Pierrot" being the name given to the negro relator. The names of newly elected members, nine in number, were read. The rain pouring in torrents at the hour of closing, the library and office were placed at the disposal of the ladies, and a pleasant conversation lasted until the storm subsided.

CHICAGO FOLK-LORE SOCIETY. — From the "Chicago Times," May 8th, 1892, received through the kindness of the Secretary, is obtained the following report of the proceedings of this Society: At the February meeting, held at the residence of J. Vila Blake, Rabbi E. G. Hirsch read a paper on "Jewish Wedding Ceremonies during the Middle Ages," and Lieutenant Bassett one on "The Objects, Aims, and Methods of the Study of Folk-Lore." At the March meeting, held at the Newberry library, Chief Engineer L. W. Robinson, U. S. N., showed some views of temples, costumes, and peoples taken during an extended cruise in India, China, Japan, and

Corea ; and Major Joseph Kirkland read a paper on Jean Baptiste Pointe du Sable, the negro who was the first settler in Chicago. On April 2d a meeting was held at the Woman's Club. Mrs. I. S. Blackwelder read a paper on "Icelandic Folk-Lore," and Elwyn A. Barron contributed one on "Shadowy Memories of Negro Lore." At the May meeting, officers were elected as follows : President, Dr. S. H. Peabody. Vice-Presidents, Capt. E. L. Huggins, U. S. A., folk-lore of the Sioux and cognate tribes ; George W. Cable, negro folk-song ; Rabbi E. G. Hirsch, Semitic folk-lore ; Prof. Rasmus B. Anderson, Scandinavian folk-lore. Directors, Mrs. Fletcher S. Bassett, Mrs. I. S. Blackwelder, Mrs. Potter Palmer. Treasurer, Miss Helen G. Fairbank. Secretary, Lieut. Fletcher S. Bassett, U. S. N. Publication Committee, Major Joseph Kirkland, Louis H. Ayme, Elwyn H. Barron. Louis H. Ayme read a paper on Mexican Folk-Lore, describing games, fancies, legends, and ceremonies. George W. Cable contributed a negro folk-song sung by plantation negroes. The seal of the Society exhibits a Navajo courier, with his paraphernalia, inclosed by a rattlesnake in the act of striking, and surrounded by the motto, "Whence these legends and traditions?" This Society is an independent organization, not a branch of The American Folk-Lore Society.

ST. PAUL ACADEMY OF SCIENCE, ST. PAUL, MINN. — At a regular meeting of the Academy, held in the High School Building on Friday, May 20th, the following paper was read by Mr. Herbert W. Smith : —

ANTHROPOLOGY AND NORTHWESTERN FOLK-LORE.

Neither the triumphal march of a discoverer, nor the tripod and chain of the engineer, complete the survey of a country. In proportion as knowledge grows and differentiates, does the demand for statistics and collections illustrative of the nature of the country, and the growths, living things, and remains that exist upon, above, and in it, assume a complexity of requirements. The natural history survey is a comparatively recent institution, and a prodigious advance towards the acquirement of knowledge in respect of the make-up of this earth. The study of races and individuals in the sphere of their mental peculiarities and characteristics has but still more recently been accorded a proper share of attention. Not until the last few years has it been anywhere recognized that, in order to gain an adequate and unbiased conception of the relation of the human being to his environment and to the balance of mankind, and of his possibilities for the future, there must be illustrations, facts, and information regarding him brought together from widely different sources ; and also that the requirements and conditions necessary to his higher advancement must be studied hand in hand with the story of his past history and his present circumstances.

Professor Mason¹ has remarked Alexander Pope's aphorism that "the proper study of mankind is man," and has spoken of the wider and deeper significance now given to that study in the light of the giant strides of science in recent days. From this inquiry arise a thousand questions con-

¹ *Proc. A. A. S.* 1883.

cerning man's creation, antiquity, evolution, and growth, — questions as to his abode, his sociological and physical characteristics. What are the customs, beliefs, habits, traditions, legends, and languages of the different races? How affected by time, by isolation, gregariousness, by other associations, and by the progress of higher development. How far up in the scale of authenticity may we place oral traditions and folk-lore for the purposes of evidence? The inquiries of which these are merely samples fall within the domain of anthropology in its several branches. To anthropology belongs, therefore, the scientific study of folk-lore. The uncollected materials for this study exist all about us; the field is rich and awaits the harvester. These materials are to be found inherent among all conditions of people, the savage as well as civilized, modern as well as the ancient, children and adults. The following Indian belief illustrates one phase, but the author disclaims originality of observation: The Chippewas were of the opinion that "Mudjo Manitou," or the Smoky or Black God, the Great Evil Spirit, had his habitation under the water of the entrance of Superior Bay, Lake Superior. This belief seems to have arisen from the fact that the outward current here meets the wind and waves from the lake, thus making an almost perpetual though not violent disturbance of the water. Before going to battle, or trying to pass out through this entrance to Lake Superior, it was the habit of the Chippewas, in order to propitiate this Great Black Spirit, to drop into the disturbed water kettles of choice meat, plugs of tobacco, pipes, and sacks of spiced wild rice. To these various articles they tied large stones, in order to sink them down to the bottom, where the Great Spirit was supposed to be forever hungering and thirsting and troubling the waters. They believed that while the old devil was busy with eating and smoking they could pass in or out with safety. In hard times, when meat and tobacco were not plentiful, rendering the giving of great presents to Mudjo Manitou difficult or impossible, the Chippewas were in the habit of making a portage at a narrow place across Minneapolis Point in going to and from Lake Superior. The few remaining Chippewas here still believe the devil's home to be at the mouth of Superior Harbor. This is a tradition among uncivilized Indians. The following may perhaps go to show how strongly European races who have migrated to our country retain their love of old customs, ceremonial institutions, and beliefs: In Western Minnesota, in Otter Tail County, exists a considerable settlement of Fins, principally engaged in farming. Some are merchants, and in the store of one of these I noticed a rectangular copper slab about 4×8 inches, and about $\frac{3}{16}$ inches thick. This was a rough copper plate, with nothing to indicate its money value except that a circular die had been stamped upon it in each of the four corners and in the centre. This die, of which I took a fac-simile, was $1\frac{1}{4}$ inches in diameter. In making this rough, hasty impression upon a sheet of writing paper in the store mentioned above, I was not conscious of any wrongdoing until, upon one of the Fins observing my action, the coin was unceremoniously snatched from me and I was given to understand it was a great sacrilege and offence. The various races that have come to live in our Western country have brought a wealth of folk-lore that is to be modified, changed,

and distributed under the new conditions of Western life. These customs and traditions are too strong in the inherited traits and education of the individual to be obliterated in one epoch.

Besides these examples, there is the folk-lore of children and youth. I am told by a little newsboy of St. Paul that they regard it as very dangerous to part with the "copper" pennies of the lighter-colored metal. "Bad luck" is soon to come to any newsboy who gives them in change, or parts with these coins. To the west and north of us exists an immense ground which has been but little studied, in most cases only glanced over, for valuable metals. The important work of studying and collecting its folk-lore, the beliefs, traditions, legends, superstitions, religious rites, customs, habits, and peculiarities of its people, has been much neglected. It is said¹ with truth that this work cannot be postponed. "The collection of American oral traditions should be regarded as a national duty. To gather materials for history, which are indispensable to anthropological record, and which, unless recorded, will in a few years have irretrievably perished, appears at least as important as the collection of historical records already lodged in libraries." It has been also observed² that the value of folk-lore is much more than historical. Tradition survives long after a people separate into divisions and tribes, and possesses a high value in investigations into the past, forming as it does the connecting link in the evolution of a tribe, a race, or a nation. Legends and folk-lore adapt themselves to circumstances and seldom remain unaltered. This is particularly true in migrations of a tribe. Wherever found, however, they are conclusive indices of the tribal identity.

With us, sociological conditions are undergoing great changes, and aboriginal tribes and races disappearing at a rapid rate. Each succeeding year extinguishes much material which should be carefully collected, studied, and preserved. For the collection and publication of folk-lore and mythology of this continent The American Folk-Lore Society was organized in 1888. It has been active, and has enlisted from its commencement a large share of the most prominent anthropologists of America. It is only needful to name a few. Perhaps Major Powell, Director U. S. Geological Survey, Professor Putnam of Cambridge, Mason of the National Museum, Brinton of Philadelphia, are among those most familiar to a Western audience. But there are many others. For the better prosecution of the work, it is the plan of the Society to encourage the organization of branch societies at different points. Such branches have been established at Montreal, New Orleans, Chicago, Philadelphia, Boston, etc. I urge this work upon the attention of our people here in St. Paul, and for one desire to see a local organization formed to begin it.

Perhaps this could be done as a division of this Academy of Science. I am sure such an action would meet with the hearty coöperation and official association of the main Society. The duplication of separate organizations is not to be recommended when the same results may be attained by or through the existing ones. The sub-organizations I have mentioned

¹ Prospectus A. F.-L. Soc.

² D. D. Wells, *Pop. Sci. Mo.*, May, 1892.

are mostly semi-social in their working ; the nature of the work allows this. Its memberships are largely composed of ladies. It would seem that nowhere is there a more unoccupied field than ours for work in this direction, and that its importance will be recognized here without delay. Since writing the above, I am authorized on behalf of the Secretary of The American Folk-Lore Society to state that, if our Academy appoint a committee or inaugurate a department of folk-lore for work and official communication with the main Society, they will find a committee of The American Folk-Lore Society charged with the duty of such correspondence, and that he does not doubt that any such arrangement effected here will be acceptable to that Society.

No official action was taken, at this meeting, on the suggestion contained in the address ; but it is believed that an arrangement will be effected by which the Academy of Science will form a section which will coöperate with The American Folk-Lore Society in its work both of collection and publication.

EXHIBITION OF OBJECTS CONNECTED WITH FOLK-LORE.

LOAN EXHIBITION OF OBJECTS USED IN RELIGIOUS CEREMONIES, UNIVERSITY OF PENNSYLVANIA. — This Exhibition was formally opened in the Museum of the Department of Archæology and Palæontology of the University of Pennsylvania on the 16th of April. Addresses were made on the occasion by Dr. William Pepper, Provost of the University ; the Rev. Dr. John H. MacIntosh, LL. D. ; the Rev. Dr. Marcus Jastrow, and Mr. Charlemagne Tower, President of the Department of Archæology of the University. These addresses have since been republished in pamphlet form. The Exhibition continued open free to the public until the 1st of July, and was visited by many thousand persons. A lively popular interest was aroused in the subject to which it was devoted, and numerous permanent additions were made to the Museum during its continuance.

In 1889 Mr. Francis C. Macauley, a member of the Philadelphia Chapter of the Folk-Lore Society, suggested the formation of a collection of objects illustrative of folk-lore and custom in connection with the Museum of the University, and made a number of contributions of objects for the purpose. A Folk-Lore Section was established, which grew rapidly through the efforts of members of the Philadelphia Chapter. Attention was also paid to the collection of objects used in religious ceremonies, and in the winter of 1891 the Board of Foreign Missions of the Presbyterian Church in the United States kindly lent to the University its missionary museum, for the purpose of classification and public exhibition. This museum consists of objects sent to the Board by missionaries in various parts of the world. — China, India, Burmah, Africa, and the Northwest of America, and is largely composed of idols and objects used in worship by the religious sects of India

and China. It represents the accumulations of the Board for a period of sixty years. This missionary collection, with specimens already in the Museum and others lent by individual collectors, composed the Loan Exhibition. Dr. Edward H. Williams, who recently returned from Japan with a remarkable collection of objects of art, lent the distinctively religious objects in his possession. Mr. John T. Morris contributed the religious objects he had purchased in Japan, India, and Thibet, and Mrs. John Harrison presented a series of amulets she had bought in various parts of the East for the Folk-Lore Museum. The Exhibition led to many objects in private hands being brought to light and made to serve a useful purpose.

A catalogue was prepared by Mr. Culin, to which various specialists connected with the University contributed sketches of the great religious systems of the world. Mrs. Cornelius Stevenson wrote the prefatory remarks to the "Religion of Ancient Egypt;" Prof. Morris Jastrow contributed an account of Mohammedanism; Dr. Daniel G. Brinton, the introduction to "The Religions of America and Polynesia;" and the Rev. Dr. Robert H. Nassau, an account of the religion of the Bantu tribes of Central Africa, among whom he had passed many years. Resident Orientals were called upon for assistance in identifying the objects, among whom Swamee Bhaskara Nand Sâraswatee of Jodhpur gave much help with the Indian Section.

The specimens were arranged according to countries, beginning with Ancient Egypt. This section comprised a pantheon composed of the greater gods, represented in bronze, wood, and green-glazed pottery, *ushaptis*, tables of offerings, and various mortuary objects from the Egyptian Section of the Museum. These were of special interest as being the results of recent excavations by the Egypt Exploration Fund and Mr. Flinders Petrie, to whose work the University Archæological Association had contributed. India followed with the idols of recent Brahmanism, the emblems of the sects of Vishnoû and Çiva being represented. Images of Buddha from Burmah and Jain idols succeeded, rosaries and implements used in daily worship being included. The Chinese Section contained an interesting series of ancestral tablets, images of many of the gods of the Taoist sect, and of the Buddhistic church. Japanese Buddhism was illustrated in a series of images in gilded shrines, incense-burners, and carvings of a religious and mythological character. They displayed the high artistic spirit of the people when compared with the images of the Chinese and Indian deities. A curious instance of modern superstition came to light in connection with a small Japanese bronze idol sent to the Exhibition. A former owner had attributed some unusually bad luck to its possession, and when about leaving the city for the summer, not caring to give it to a friend, handed it one of his women servants and told her do what she liked with it, — pawn it, at any rate be sure to get rid of it. After the family went away, the woman took it to a pawnbroker, who immediately had her arrested, not believing her story as to the way she had come into the possession of such a valuable object. After much difficulty she was released, and in the fall the owner reclaimed it. He eventually succeeding in giving it to a friend who disclaimed any fear of harm through its possession. Misfortune came to him,

however, and in alarm, hearing of the Exhibition, he immediately sent it there.

Mohammedanism, with its abhorrence of images, furnishes few material objects for such a display, but in the Exhibition afforded, in illuminated copies of the Koran, stands for the Koran, rosaries, talismans, and objects used by dervishes, material for an interesting cabinet. The monuments of Islam were represented in a series of fine photographs of the principal mosques, tombs, and shrines that had recently been brought from the East.

The religions of aboriginal America were represented by objects from Alaska to Peru, several silver idols from the latter country being of exceptional interest. Polynesia contributed a number of images of wood and stone, comprising idols and ancestral effigies ; and Equatorial Africa, a number of idols worshipped by the Fans of the Gaboon River, in part collected by Dr. Nassau. In the African collection were a number of fetishes, composed of the horns of several antelopes, which were filled with dark vegetable substances, and had chains and cords for suspension. In one instance an iron key was attached to the chain.

The Exhibition also comprised "charms and implements for divination." These were distributed throughout the collection, under the countries to which they belonged. Thus the part devoted to the religious ceremonies of the Chinese in the United States included a shrine, on the altar before which were the divining blocks, and divining lots, with the book entitled "The Divining Lots of the God Kwan."

It is the intention of the managers of the University Museum to prepare a series of similar exhibitions illustrating special subjects. The first of these exhibits, to be opened next year, will consist of objects used in games.

EXHIBITION OF FOLK-LORE OBJECTS TO BE MADE AT THE COLUMBIAN EXPOSITION. — The members of The American Folk-Lore Society will be interested to know that an exhibition of folk-lore objects will be made at the Columbian Exposition in Chicago in 1893. It will form part of a section of the Department of Ethnology and Archæology of the Exposition, of which Prof. F. W. Putnam is the chief, and will be directly in charge of Mr. Stewart Culin, a member of the Council of the Society, who is now engaged in bringing the materials together. The section will include primitive religions and folk-lore. It is difficult to draw an exact line between these divisions, nor will it be attempted here. The religious objects will be arranged geographically, and the material illustrations of folk customs and tales will be associated with them. Mr. Culin has already pointed out in this journal the varied range of such a collection. The religions of China and Japan, as furnishing most ample material, will receive most attention ; and it is hoped that many of the specimens from the Loan Exhibition of objects used in worship, at the Museum of the University of Pennsylvania, will be obtained for the collection. Games will receive a very prominent place among the folk objects. Thus, the game of chess will be exhibited in its various forms around the world ; the evolution of the playing card will be shown, with the playing cards of various countries ; backgammon will be displayed in all its varying types, while the games of

children will also receive attention. Toys and dolls will here be displayed with games. Amulets and charms will form another part; implements for divination and fortune-telling, another. Objects for exhibition in this section are earnestly requested from members of the Society and others interested, and communications on the subject may be sent to Mr. Stewart Culin, University of Pennsylvania, Philadelphia. It is planned to make this exhibit a place of resort and intercommunication between the folklorists who may be in Chicago at the Exposition. A registry of members of the Society and others interested will be kept, and the Central Society will make an exhibit, and display among other things the current numbers of folk-lore journals throughout the world.

BIBLIOGRAPHICAL NOTES.

BOOKS.

JISABU, JIHENG'ELE, IFIKA NI JINONGONONGO, Josonoke mu Kimbundu Ni Putu, Kua Mon'Angola. JAKIM RIA MATTA. (Portuguese title: PHILOSOFIA POPULAR EM PROVERBIOS ANGOLENTES. Por J. D. CORDEIRO DA MATTA.) Lisboa. Typographia Moderna, 11, Apostolos. 1891. 12mo, pp. 187.

The progress of the collection of popular tradition is rapidly extending to the peoples hitherto primitive in culture, and these races themselves are taking part in the harvest. In the present case, a negro of full blood, in the spirit of patriotism as well as of science, undertakes a collection of Angolese proverbs and riddles, dedicating his work to his countrymen, as an incitement to the study of the Kimbundu and of Angolese traditions. In his preface he adds: "For this cause, my compatriots, at whatever expense, at whatever sacrifice, dedicate some hours to lay the foundation of your native literature." Angola, it seems, already contains a group of literati, and offers some hope of a distinctive African literature. The author, Cordeiro da Matta, — to use his Portuguese name, — pays a well-merited compliment to the devotion and unselfish labors of Héli Chatelain, whose interest in African folk-lore, shown in his Kimbundu Grammar, has apparently been the animating cause of this activity.

No field could be more attractive than the unworked mine of African proverbial expression. If a good collection of proverbs could be formed from tribes the least affected by European influences, it would throw light on many questions of ethnologic psychology. In the case of Angola, to judge by the present collection, the leaven of Western civilization has had some effect on habitual language. At least a good many of the phrases seem to have been borrowed, though how and when may be a matter of doubt. Others, however, are perfectly characteristic. To cite a few: Do not blame me; when the baobabs bloomed, it was not you who watered them. (Be not envious, I have earned my fortune.) — He who holds his tongue never loses his way. — The ape cannot mend himself of his tail. —

The master's death is the slave's ruin. — The rivulet you despise is that you will die by. — In a strange country one runs the risk of seating one's self on the grave of his father-in-law. (As Robert Louis Stevenson might say, where we are not gentiles we are not gentlemen.) — The elephant does not find his trunk heavy, nor the mother her baby. — Our friends' friends are our friends. — Eat the honey without minding how the bee made it. ("The pedigree of honey does not concern the bee:" Emily Dickinson.) — Bone does not let go flesh, nor father son. — What a mother sees coils itself up, but does not come out (*i. e.* the faults of her child). — One head does not wear two hats (against plurality of emoluments). — In childhood, a linen rag buys friendship (concerning the freemasonry of youth). — When you eat the elephant, give the swallow some. — The man who feeds you is your relative. — We may blame our own things, but not other people's things. — When you buy a wild hen, buy also a tame one; when the first takes flight, you can live with the second. — The ant is happy when he is at the top of the house (of a man who is made eminent by the death of his superior rival). — When a pig dies, they get his fat (of the death of a rich man). — There are the usual number of squibs against women, in which respect the Angolese is the equal of the European. — *Nzambi* is the equivalent of "God." — What *Nzambi* does, is not done twice. — He who prays to *Nzambi* never despairs. — This use seems to have the mark of recency. — An agnostic saying: Death is death, dust is dust; they say he lives, but they don't know. The proverbs are given in literal Portuguese rendering, together with European equivalents.

IV. W. N.

CH. THURIET. TRADITIONS POPULAIRES DU DOUBS. Paris. Librairie Historique des Provinces. E. Lechevalier. 39, Quai des Grands-Augustins. 1891. xxxv., 555.

This book is a collection of local traditions and legends, made in part from written sources, in part from the lips of the people, whose accounts are reproduced in more or less literary form. The great abundance of such localized stories is remarkable: each district, each hamlet, appears to have its stock; and these, as the author remarks, are the successive and gradual work of many generations. Examples of these narratives are as follows: The echo of the village of Crimont is believed to be the cry of a soul in torment. The water of the Fountain of Gal had the property of healing both physical and moral pains, and was sought far and wide for the sake of funeral lavations. A cavern of Amancey, which gives vent to mysterious sounds, was supposed a gathering place of imps, and a legend attached to it like that of Wayland Smith in Walter Scott's "Kenilworth:" the traveller who at night made an offering of cake, in the morning found his horse shod; but an ungrateful person having offered cow-dung, the service ceased. A tale of Clerval (p. 286) relates that, as two women were disputing, one uttered the wish, "May the serpent suck you!" A snake instantly attached itself to the breast of the person cursed, and did not quit its hold until the frontier of the district had been passed. This tale

is mentioned as giving in a crude form the germ of a romantic episode of the first continuator of Christian of Troyes (twelfth century) ; this poem, the legend of the hero Caradoc Briés-Bras, belonging to the Arthurian cycle, is often assumed to be of Celtic derivation, a conclusion not warranted. Another snake legend exhibits the diffusion of popular tradition. It is the story of the mother who hears her little child say : " Eat ! It is your turn. If you eat too fast, I will beat you," and, looking out of the window, sees the little one sharing its bread and milk with a venomous snake, whose gluttony it rebukes by tapping the beast's head with a spoon. The mother kills the snake, and the child dies of grief. There is a similar German tale in Grimm, No. 105 (*Märchen von der Unke*). In the latter the snake takes the milk, but not the crumbs ; the child taps it with the spoon, saying : " Eat the crumbs, too ! " When the snake is killed, the child pines away.

A curious American parallel can be cited. In the " *Memoir of the Life of Eliza S. M. Quincy* " (privately printed, Boston, 1861), we read (p. 9) concerning the mother of the narrator, daughter of an educated German immigrant, settled on the Hudson River : " In this wild country an incident happened to my mother which she has often related. When a child of six years of age, she was accustomed to eat her bowl of bread and milk, after dinner, seated on the sill of the house-door, and was heard to speak of " *die schöne Schlange* " (the beautiful snake), who came and ate her rice. Her mother watched to see what these words meant, and, to her surprise and consternation, saw a large rattlesnake, with its head in the bowl, eating with the child, who, when her visitor took more than its share, tapped it on the head with her spoon. It went away quietly when the meal was finished. But the intimacy was too dangerous to be allowed, and Mr. Kemper killed the snake. The rattle, a very large one, with eleven or twelve rings, was preserved for some years, but was lost when the family removed from the Livingston Patent."

The reciter of this story, a person of unimpeachable integrity, was convinced that it had happened to herself ; and before the volume was printed, the writer had heard the tale, already become traditional. It will be seen that the version, though derived from Germany, is identical with the French variant.

W. W. N.

NOTES ON BOOKS RECEIVED.

(For full titles, see below.)

Among the publications of the present year, foremost in importance are the " *Contributions to North American Ethnology*," published by the United States Geographical and Geological Survey. The plan of giving Indian texts with transliterated versions will be received with satisfaction by all ethnologists. The great work of Albert Samuel Gatschet on the Klamath Indians is an imperishable monument of industry and ability, which will still further increase the honorable fame of the author. The primary importance of the volumes is linguistic ; but the mythological material embodied is of the utmost value, and the remarks of the writer, in his Introduction, of admirable clearness and sagacity. Circumstances compel the delay

of an extended notice until the next number ; all that can here be done is to point out the credit conferred by such an achievement on the government which provides for its publication, and on the Director of the department which has carried out so liberal a design.

The sixth volume of the same series, on the *Łegiha* language (that of the Omahas and Ponkas), by James Owen Dorsey, is a worthy companion of that already noticed. The book contains a mass of mythic matter, of the first importance. The value and interest of this lore is in a measure known to readers of this Journal, through contributions made by the well-known author. A proper review of this work must also be reserved.

"The Sacred Formulas of the Cherokees," by James Mooney, contained in the "Seventh Annual Report of the Bureau of Ethnology," is a most precious contribution to the history of religions and the theory of magic, as well as a model of folk-lore collection. The results of Mr. Mooney in general, so far as regards the Cherokee theory of the cure of disease, first appeared in this Journal (vol. iii. p. 44), under the title of "The Cherokee Theory and Practice of Medicine." What is especially new in the detailed publication is the language of the sacred formulas themselves, and we do not think that we are exaggerating if we affirm that they are as interesting and important as any sacred formulas of the sort in existence. The philosophic basis of the exorcism is so simple and original as to make it clear that we are dealing with pre-Columbian belief and practice. That the archetypes of animals live in heaven in a quadriform existence corresponding to the four cardinal points ; the connected symbolism of color ; the doctrine that a disease is an animal which may be exiled by a stronger animal, its natural enemy, — are characteristic conceptions which owe nothing to introduced superstition. Remarkable is the profound and serious piety which belongs to these formulas, and which also is obviously ancient. Without any disrespect to the works of theoretical writers on primitive religion, like Mr. Max Müller and Mr. Andrew Lang, we are of opinion that the researches now making in the field of American religion are of more importance than all the speculative treatises ever written. The contending schools, whether calling themselves symbolical or anthropological, must reconstitute their theory by the light of these investigations. Remarkable, too, in Mr. Mooney's formulas, is the conception of sexual love. The lover who wishes that his mistress may be "covered with loneliness," and who prays to "The Ancient One" (the fire) never to loosen hold on the woman's body, is using rites and forms which appear to be of remote antiquity. The prayer of the hunter who, rubbing his hand over the fire, promises to feed the "Ancient White" with the clotted blood, and his appeal to the water, whose spittle is the foam, and whose stomach is to be covered, as an offering, with the bloody leaves with the blood of a successful hunt, are contributions of the first value to the theory of religious symbolic expression. So soon as the investigations now making shall be printed, it will appear that the American Indians, at the time when the white man first set foot on the continent, possessed a mythology as complicated, a system of religious rites as detailed, as those of Egypt or Hellas ; while this worship and symbolism depend upon a much more

simple system of ideas, a system essentially more primitive and ancient than anything the early civilizations of the Old World have allowed to remain for our curiosity.

"Sea Phantoms; or, Legends and Superstitions of the Sea and of Sailors, in all Lands and at all Times," by Lieut. Fletcher S. Bassett (Chicago: Morrill, Higgins & Co.), is a second edition, unaltered except in the addition of the first two words of the title, the first edition having appeared in 1885. The object of the work is to make an extensive compilation of maritime myths, customs, and superstitions, without attempting extended critical discussion. The sources are indicated in foot-notes; these are previous compilations, collections of folk-lore, essays on mythology, together with books of travel and some original contributions. The titles of chapters indicate the scope of the collection; these are: The Sea Dangers, The Gods, Saints and Demons of the Sea, Wind-Makers and Storm-Raisers, Water Spirits and Mermaids, The Sea Monsters and Sea Serpents, Legends of the Finny Tribes, Stories of other Animals, Spectres of the Sea, The Death Voyage to the Earthly Paradise or Hell, The Flying Dutchman, Sacrifices, Offerings and Oblations, Ceremonies and Festivals, Luck, Omens, Images and Charms, Miscellaneous. The author remarks that sailors are not more superstitious than other people of the same education, and that many of their superstitions are adapted from those of landmen.

Under the title of "The Folk-Lore Manual," the Chicago Folk-Lore Society prints a pamphlet, compiled by the Secretary, Lieut. Fletcher S. Bassett, and intended to serve as a guide to collectors. This treatise has been prepared from "The Hand-Book of Folk-Lore" published by the English Society (see a notice and outline in vol. iv. p. 184) and the "Instructions et Questionnaires" of M. Sébillot. The degree of condensation used leaves space only for an enumeration of topics or headings considered to cover the field of folk-lore.

In his outline of "Anthropology as a Science and as a Branch of University Education in the United States," Prof. D. G. Brinton makes the following divisions of the vast theme: 1. Somatology, or the study of the physical nature of man (a term borrowed by him from medical science); 2. Ethnology; 3. Ethnography; 4. Archæology. The distinction between the second and third departments he makes to be one of method: Ethnology he considers historic and philosophic, Ethnography geographic and descriptive. Under the latter he defines: 1. Definitions and Methods; 2. Sociology; 3. Technology (including Æsthetics); 4. Religion (including Mythology); 5. Linguistics (including primitive Literature); 6. Folk-lore. With respect to the last, his schedule is: "Definition, nature, and value of folk-lore; Methods of its study; Relations to history and character of a people; Traditional customs; Traditional narratives; Folk-sayings: Superstitious beliefs and practices."

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SEA PHANTOMS; OR, LEGENDS AND SUPERSTITIONS OF THE SEA AND OF SAILORS, IN ALL LANDS AND AT ALL TIMES. By FLETCHER S. BASSETT, Lieutenant U. S. Navy. Revised Edition. Chicago: Morrill, Higgins & Co. 1892. 8vo, pp. 505.

AFRO-AMERICAN FOLK-LORE. Told around Cabin Fires of the Sea Islands of South Carolina. By A. M. H. CHRISTENSEN. Boston: J. G. Cupples Co. 1892. Pp. xiv., 116. (To be noticed.)

CONGRÈS INTERNATIONAL DES TRADITIONS POPULAIRES. Première session. Paris. 1889. Compte rendu des séances. Paris. Bibliothèque des Annales Economiques, 4. Rue Antoine-Dubois. 1891. Pp. 168. (To be noticed.)

LE SUR-NATUREL DANS LES CONTES POPULAIRES. CHARLES PLOIX. Paris: E. Leroux, 28, Rue Bonaparte. 1891. Pp. iv., 211.

THE MUSEUM OF THE FUTURE. By G. BROWN GOODE, Assistant Secretary Smithsonian Institution. U. S. National Museum Report, 1888-1889, pp. 427-445. Washington: Government Printing Office. 1891.

TE PITO TE HENUA, OR EASTER ISLAND. By WM. J. THOMSON, Paymaster U. S. Navy. Same report, pp. 447-552, plates xii.-lx. (Containing paragraphs on native dances, religion, superstitions, with tablets giving traditions, and translations of these.)

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REMINISCENCES OF PENNSYLVANIA FOLK-LORE.

THE locality from which I draw these reminiscences is the southern portion of Chester County, Pennsylvania, a few miles north of "Mason and Dixon's Line," the scene of my own boyhood. The time is about twoscore years ago.

The population at that date was almost entirely American-born, the Irish element having not yet penetrated there to any great extent. The general intelligence was above the average in the State, a result owing to the interest always taken in practical education by the Society of Friends, by whom the region had been settled in the earliest days of the colony of Penn.

The farms were large, often from four to six hundred acres, the farmhouses usually roomy stone mansions, with spacious barns and wide shedding, the farmyard surrounded by high stone walls, not for protection against attack, but as inclosures for the herds of cattle which fattened yearly on the succulent grass pasturage. The farm laborers were nearly all negroes, and lived in log cabins; not, as in the Southern States, grouped near the manor house, but scattered irregularly over the farms. Many of these negroes had come from the adjacent slave States of Delaware, Maryland, and Virginia.

Much of the superstition and folk-lore of my early home could be traced to this negro element; but some of it had other sources. Thus, many of the farmers observed the phases of the moon in the sowing and planting of crops, in felling timber, in cutting weeds, in the renewal of their live-stock, in the preparation of the soil, and in the killing and curing of meats for food. To this day I expect many of these beliefs survive in that part of the country, and they have at times been defended in the local newspapers as the observed results of experience. Yet there can scarcely be a doubt but that they descend directly from that remote period when the moon was the goddess of moisture, the fields, the growing crops, and reproduction in general. Just such superstitions prevail in France, and the eminent

Arago thought it worth his time to write a treatise against them. This origin is further substantiated by the belief, in my childhood high universal, that the moon exerts a distinct influence on the weather, controls, in fact, the rains and dews. Now, if anything is clearly settled by the meteorological observations carried out in this country, it is that no such influence exists, and we must explain it as a purely imaginary action, a survival of ancient mythology, which placed the moon-goddess at the head of the celestial weather bureau of Olympus.

Another belief which I remember was accepted without question was that which gave us our word "lunatic;" to wit, that insanity, especially periodical recurrent insanity, is caused by exposure to the rays of the moon. I believe it is acknowledged by alienists that the increased light at the time of full moon excites certain classes of patients; but in my early days I recall several "moon-struck" persons who regularly became unmanageable for the three days of full moon, and were quite sane at other dates. They were all colored people, and I doubt if it was anything more than an hallucination.

Many of the superstitions which Grimm narrates as occurring among the Scotch and North Germans were familiar beliefs in the neighborhood where I passed my boyhood. I was often told that one should have his hair cut in the waxing moon if a strong growth was wished for; while, if it was desired to extirpate weeds and briars so that they should not sprout again, they must be cut down in the wane of the moon. For some allied notion, it was the custom to cut trees for use as firewood in the wane of the moon, as the timber cured more soundly, and was less apt to become soggy and sputtery.

The latter is also a Scotch superstition, and there is a Lowland agricultural maxim, "Cut wood when the moon is wadel," the word *wadel* meaning disappearing, diminishing, or waning.

Jacob Grimm in his "Teutonic Mythology," after bringing forward a mass of kindred superstitions, offers the general theory that, in folk-lore, operations requiring severance, dissolution, cutting down, or removing from, promise best results if conducted in the wane of the moon; while those of the opposite character are appropriate to the new moon. Thus, you should marry and you should move into a new house at the new moon. He also alludes to the prevalent fear in some localities of being "moon-struck." For example: the Slavonic washerwomen in Galicia will not allow clothes to hang on the line overnight at full moon, as they believe the dirt will still show in them; while some German peasants will not drink from a mug into which the moon has been shining, lest they become moon-struck. These superstitions are strictly on the line of those which prevailed forty years ago, and perhaps continue to-day, in the locality I am speaking of.

One of the "signs" to which considerable attention was paid was the first sight of the new moon. If this was to the left, especially if it was over the left shoulder, the presage was unfavorable, and some bad luck would occur during that moon; but if on the right hand, then the lunar month would be a prosperous one. So permanent are the impressions of childhood that I think I now never see the new moon without this ancient superstition recurring to my mind. Of course, its roots run far back into those archaic associations which led the left hand to be considered that tending toward evil fortune, and which imparted to the adjective *sinister* its peculiar and ill-boding significance.

By some it was held that the sign varied with the nature of the crop to be planted. Root crops, such as turnips, potatoes, carrots, and the like, which ripen their edible portions beneath the soil, should be planted in the wane of the moon, or, as the local expression was, in the "sinking" sign, in contradistinction to the "rising" signs, which were those of the increasing orb.

Even such a matter as fence-building should be carried on with due respect to these potent influences. A fence should be constructed in the "rising" signs, for if the posts be planted, and the corner stones which support the rails in a worm fence be located in the "sinking" signs, the former will rot more readily, and the latter will sink into the ground and allow the bottom rails to decay.

There was, I remember, some discrepancy in the opinions of the times when the moon indicated the weather about to prevail. Some said it would be at the quarters; others, the third day after the quarters; and others again, the fifth and sixth days after the new moon.

The myth of buried treasure, the tale of the local Nibelungen hoard, was one with which I was early familiar. At a remote corner of my father's farm was a stagnant pool and swamp, in summer studded with the graceful stalks of the cat-tail or sweet flag. Rising beyond the swamp was a barren hillside scantily covered with tufts of wire grass and stunted trees. The legend was that once, early in the century, "after the Revolution," and before the old people could remember, there was a lonely log cabin by the pond. In it lived a solitary and misanthropic man. No one knew his history, nor even his full name. At last he fell sick, and some neighbors charitably came to attend him. As death approached, he called them to his bedside, and told them that during the Revolution he had been a spy for the British; that for this traitorous service he had been paid much gold, but through avarice or remorse he had spent none of it. He had placed it in a crock and buried it in the hillside above his cabin. He desired that they should dig it up, and give it to some

good object. But, alas ! just as he was proceeding to state exactly the spot where to dig, the death rattle seized him, and his tongue refused its function.

So ran the story, and it was so well believed that many a pit in the hillside testified to the labors of the treasure-seekers. It was believed that if one sleeps over a buried treasure he will dream of it, and I remember finding men sleeping in the grass on the hillside, hoping that the lucky inspiration would come to them.

I have now my doubts whether the whole story was not an echo of some one of the Old World myths of the concealed hoard.

It will be noted that the treasure is stated to have been blood-money, the price of treachery, and that it brought no happiness to the owner. Like the hoard of the Nibelungs, it was lost through hiding, since the owner failed to give clear enough directions as to its whereabouts. These traits seem to brand it as a modern and localized form of that ancient and cosmopolite folk-tale which inspired the Nibelungenlied, Siegfried and the Dragon, and so on.

Thunder-storms are frequent and often severe in that locality. Prudent housewives were careful to put out the fire when they saw one approaching, as it was believed that the smoke attracted the lightning. All held firmly to the opinion that a tree which had been once struck would not be liable to the accident again. The stone arrow-heads left by the aboriginal population were sometimes pointed out as "thunderbolts," formed or deposited where the lightning struck the ground. Stones in general were believed to "grow" in the ground, and the lightning aided their development ; for that reason the upland fields were stonier than those in the valley.

I can recall a few stories of mythical animals whose existence was fully credited, though it was difficult to find the person who would acknowledge to have seen them.

One of these, I believe, was a direct descendant of the werewolf of the Middle Ages. It was a big black dog with fiery eyes, which never appeared except at night, and was an object of terror to those who had heard of him. A few miles from my father's house there was a narrow valley, called "Sandy Hollow," where the road descended into a dark and tangled grove, a remnant of the primeval forest. It was like a ravine, with steep ascent and descent, and remote from any house. Here the black dog was supposed to have a favorite lair, and the laboring men at night would make a circuit to avoid the uncanny spot.

I strongly suspect that this dog represented the werewolf, the more so as I find in Grimm that in some German localities the mediæval wolf has been supplanted in popular tale by a dog. But I cannot remember that the dog was believed to be a person who had taken that form, as is the case in the genuine legend.

Another animal which had no existence other than in the popular imagination was the hoop-snake. I repeatedly heard of this reptile as a real creature. He was said to take his tail in his mouth, stiffen his body, and revolve like a wheel, with such rapidity that a horse could not overtake him. When pressed for the exact place where he lived, my informants would reply, "In the barr'ns," or, "Down Mārlan'."

Whether or not this hoop-snake fable was an ancient sun-myth sunk to an ordinary snake story, I shall not venture to say. We all know that the snake with his tail in his mouth is a very common symbol of the motion of the sun and the flight of time in the mythical devices of both hemispheres.

Certainly the belief in some connection of the serpent with the sun is visible in another notion which was widely credited among my boyish companions, that is, that if you kill a black snake, and hang him across a fence, his tail will continue to vibrate until the sun goes down, and then will cease.

Connected with notions about snakes was the belief that a species of dragon-fly which frequents swampy ground acted as guard or acolyte to the serpents which dwelt there. The only name by which I knew the dragon-fly in my boyhood was "snake-servant." I was told that these flies warned the snakes of approaching danger, and aided them in the acquisition of food. It would be imprudent to kill a "snake-servant," as its master, the snake, would be angry, and would attack the slayer on the first occasion.

These flies are also called "snake-feeders," their principal duty being to seek out food and indicate to their lords, the serpents, where it was to be found.

Cats, though as favorite household pets as elsewhere, were looked upon as uncanny creatures. It was surely bad luck to kill one. It was unsafe to leave one in the room with a babe, as pussy would suck its breath and thus take away its life. Nor should a cat be permitted in the room with a corpse. At an unguarded moment it would fly at the dead face and tear it with its sharp claws.

Various animals could predict the weather. The apparition of the ground-hog on a certain day in February was watched for. If he looked around and went promptly back, the spring would be late; if he remained out most of the day, it would be early.

The croak of the tree-frog foretold rain, and the color of the breast-bone of a fall goose indicated the severity of the winter; the darker the bone, the harder would be the cold.

The belief in the exercise of magic powers for evil was universal among the lower classes. It was locally known as "cunjuring," and it could be directed against both man and beasts. I have seen warts

in the manes and tails of horses, tied there for the purpose of causing them to be violent and tricky. A favorite means of "cunjuring" was by the agency of certain roots, known only to the initiated. These were sometimes hidden in the house of the person it was intended to injure, or buried beneath the path which led across the fields to his house. They were supposed to bring him bad luck in his affairs or sickness to himself or his family. I have often heard people who met with a series of such misfortunes, or when things went wrong with them, complain of being "cunjured."

When cows gave bloody milk it was the result of "cunjuring," and there were various suggestions for the cure of this condition by magical means, but I do not clearly recall them.

In a region so much occupied with dairy produce, there were many observances relating to the cow and her product. The milk and butter were kept in spring houses. It was good luck to keep a frog or a snake in the spring. This of course may have had a ground in reason, as by eating the organic material they would render the water purer; but I doubt if this was regarded as their chief function.

As a means of avoiding the influence of "cunjuring," and generally to protect one from maleficent influences, certain charms were in frequent use. The most common of these was the horseshoe. I have seen it nailed over the door of a cabin or against the wall inside, not in the humorous spirit of our day, but as a serious and needful safeguard. More vaguely I remember lucky stones, pocket pieces, small potatoes, and horse-chestnuts carried about on the person to insure against ill-fortune or sickness.

The belief that rheumatism can be prevented by wearing some such charm, I have since heard of in other localities, and it must be widespread. So, unquestionably, is the formula to cure a sty, which I frequently heard recommended in my youth. The directions were specific to go alone and by night to a crossroads and say:—

Sty! Sty! go out of my eye,
And go on the stranger who next passes by.

Curiously enough, I do not think that the very uncharitable nature of this invocation ever occurred to either myself or my advisers; and this, also, is an interesting survival, for to primitive man every stranger is an enemy, and all injuries that can be inflicted on him are so many advantages to the tribe. The ancient Welsh laws authorized the killing of three classes of men on sight,—the outlaw, the madman, and *the stranger*.

The dispersion of those trifling but disfiguring excrescences, warts, was generally by magical means. The warts should be bathed

in the water in which the blacksmith cooled his irons, when the latter was not looking; or they should be rubbed with a piece of raw meat which had been stolen, and the meat should be buried under a stone. As it decayed, the warts would disappear. Or a string should be stolen, and as many knots tied in it as there were warts to remove; the string should then be buried. I remember trying the first-mentioned of these plans myself, with very successful results.

Warts were firmly believed to be "catching," and it was well to avoid shaking hands with a person who had them. They could also be caught from the udders of cows; but the most certain method of producing them was to handle a toad. This doubtless arose from the similarity of the dermic corrugations on the animal to warts on the hands. The toad was also said to eject a saliva which would cause a wart to grow where it touched the skin.

A saliva charm, which may have been mentioned by Mrs. Bergen in her discussion of those curious superstitions, was that when you put on a pair of new boots you should spit on them; but it was important not to permit others to do the same; so there would be a struggle among boys to torment one with new boots by spitting on them.

Signs and presages of death were sufficiently numerous, but I doubt if any of them were peculiar to the locality. To carry a hoe through the house, to rock an empty chair in an absent-minded manner with the foot, to dream of the loss of a front tooth, were intimations of the decease of some friend or neighbor or member of the family. The "death tick" was often referred to, and I have heard its peculiar sound, like the ticking of a large, old-fashioned clock, reckoning time toward eternity.

The incident of death itself was held to be frequently associated with some physical, external manifestation. At the moment of the departure of the spirit, a weight would be heard to drop in some unoccupied room, or there would be a buzzing sound, like that of a swarm of bees, outside the window. What these might signify was not stated.

Haunted spots were not uncommon. One house, not far from my father's, was haunted because a man died there in some mysterious manner, and the doctors cut him up; a reminiscence, I now think, of a coroner's inquest and an official autopsy. At any rate, the house, a fine country mansion, was believed to bring bad luck to its inmates, and service in it was avoided by the local domestic servants. Their prejudices were not lessened by a curious series of reverses and misfortunes which actually did pursue the various occupants of the place.

Ghosts, it is needless to say, were familiar to us as children. One of them used to haunt a certain hillock at no great distance from the paternal mansion. From time to time it would be seen there in the gray night light. The tradition was, that on that spot a Hessian soldier had been killed and buried during the Revolution, and that his spirit was restless in his foreign grave.

There were other legends which, like this one, were connected with the battle of the Brandywine, the scene of which was but a few miles distant. On the floor of the old Quaker meeting-house, into which the wounded were carried, could still be seen certain dark spots which we were told were the stains of human blood, and that no washing could erase them. I remember looking at these discolorations with even more awe than I have since regarded those on the marble basin in the Hall of the Abencerrages, to your right as you enter the Alhambra, where the members of that unfortunate family were beheaded to the last man. Perhaps sober science would tell us that the latter stains are but the ferruginous veins in the marble, and the former but progressive dryrot in the old boards; but we do not wish to be dragging science into everything, or what should we have thrilling and romantic left?

To return to ghosts. There was another spot which they frequented. It bore the uncanny name "Gallows Hill," because in some early day a gallows had been erected there, and one or more men hanged thereon. In a community which had been peopled by Quakers, who disapprove of capital punishment, such an occurrence was felt as a deep shock to the moral sense, and the spot was shunned, and fell into the worse repute as the belief grew that the restless spirits of the criminals still hovered around the windy hill-top where they met their fate.

Though I cannot speak from personal observation of these particular ghosts, I can of others, as I was somewhat of a ghost-seer myself in those days; a faculty which I regret I lost as I advanced in years. I remember on two occasions seeing distinctly such supernal visitors. Both times it was in broad daylight and I was in sound health.

Once it was out of doors in a garden, the next time at the entrance of the roomy garret of my father's house. Of course, with such evidence of my own, I was quite prepared to accept without question the statements of others on such points.

A sign of bad luck on a journey was for one to return to the house for something forgotten, after he had passed out the gate. I believe it could be neutralized by not closing the door or gate on returning. Persons would rather suffer some inconvenience than take the risk of incurring this evil presage. It was deeply impressed upon me by an incident of my boyhood. Some miles from us there lived a

widow, one of whose sons was drowned while bathing. I heard with awe that, as he was leaving the house to go with his companions, he returned three times to get some trifle. His mother implored him not to join the party, fearing the omen of these returns, but he laughed at her fears as silly, and went forth to his death.

The folk-lore of food-taking offered nothing that I remember which was peculiar. We held that it was bad luck to upset the salt, but that the effect could be neutralized by throwing some over the left shoulder. If one inadvertently helped to himself a dish of which he already had some, it was a sign that a hungry visitor would soon come. To take the last piece of bread on the plate was a sign that you would go hungry.

In these scattered reminiscences I have confined myself strictly to my own recollections. There are many others which float too vaguely in my mind to be sure of their outlines; and yet others which I have learned by inquiry in later years, but which I am not certain were of the place and time of which I have been writing. The large influx of Irish laborers and domestics since I was a boy has introduced a mass of folk-lore and superstitious notions which did not exist there at that time. For instance, I never heard that Friday was an unlucky day; or that the number thirteen was ominous at a repast; or that one should stroke one's self to avoid the influence of a bad sign, which is evidently derived from the *signum crucis*; or a variety of other modified beliefs which come from Christian observances.

It is easily seen that the folk-lore of my early home had in it little that was peculiar. Most of the traits recall familiar English customs; and the chief interest that I can claim for this article is that it is a faithful statement, so far as it goes, of folk-lore as it prevailed nearly fifty years ago in a small, well-defined area of our country.

D. G. Brinton.

MEDIA, PA.

THE FOLK-LORE OF STRAW.

IN the pamphlet on County Folk-Lore (No. 1, Gloucestershire), edited by E. S. Hartland and very recently published by the Folk-Lore Society, I find correspondence and a note referring to a custom in several English counties of placing loose straw before the door of any man who beats his wife. A contributor, S. E. B., is cited as observing that "the loose straw or chaff at the door of the wife-beater is intended as an indication to his neighbors that he has been *threshing*."

I believe that we must seek for the origin of this custom in Germany, but it is probably of very widespread, ancient, Teutonic origin, and I doubt not that it may be found through all the north of Europe. It had originally no reference to threshing, but was applied specially to girls who had misbehaved, or whose morality had been questioned, broken straw being a synonym for worthlessness. In such case *cut* straw was placed before the door in the street on her marriage night. This custom, if I am not mistaken, was extended — as it very naturally or unavoidably would be — to newly married husbands who were suspected of cruelty, neglect, or other bad conduct.

This custom was so general that more than two centuries ago a very learned Latin legal dissertation on it was published, in which it is, with all its traditions, discussed in detail. This is a work of one hundred and forty pages octavo, entitled "*De Injuriis quæ Novis Nuptis haud raro inferri solent. I. Per sparsiozem Dissectorum Culmeorum frugum. Germ: Durch das Werferling Streuen. II. Per injustam Interpellationem. III. Per Ligationes Magicas.*"

The book begins with the grave query: "Should harlots be condemned to wear straw garlands? "Nisi forte se intendant, quod sicut culmus aristæ adhuc junctus est signum integritatis, ita dissecti culmi sint signum corruptionis et hinc indicare velint, quod sponsa de virginitate amissa sit suspecta, quod vulgo vocatur, Braut-Heckerling Streuen." The work was published in Quedlinburg, without date, but evidently about 1650.

I may here observe that two centuries ago, and during all previous time, resemblances, similes, metaphors, emblems, symbols, or "signatures" were of far greater importance than at present. As children are readily caught by contrasts, and moved to laughter or admiration merely because there is a likeness suddenly presented, — so all men were once more deeply moved by *poetry*, or thought expressing itself in other forms, or in unwonted manner. This has begun to pass away very rapidly; in fact it is within the memory of man when the

pun occupied a high position in even cultivated society. Of old, the simile was deeply felt everywhere. It is often found almost as a great truth or authority — as in "*Petrus es*" — without a suspicion of levity. This is a great truth, and a principle which every folklorist who is something more than a mere composer and collator, and who rises from the dead letter of dates to the spirit of humanity, should bear in mind.

The simile of the worthlessness of *straw* sank deeply, and spread far and wide, in the olden time. Thus in Malachi iv. 1 we read: "Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all the wicked, shall be stubble [German version, *straw*], and the day that cometh shall burn them up." Also Isaiah xxv. 10. It was a very ancient custom in France to signify, by breaking a straw, that all allegiance was broken or denied. Thus, A. D. 922, Charles the Simple was reproached by his barons as cowardly, and incompetent to rule, after which, as a sign that they renounced him, all *broke straw* and cast it down before him.

In Munich (*vide* Park, "Sitten und Gebräuche der Deutschen," 1849) it was a custom to lay straw before the houses of old maids or bachelors because they had given to the world no *Koerner*, i. e. grain, or children, a custom still remembered when I was a student at the University of that city in 1847. Death and winter are symbolized in many curious German customs by straw; that is to say, a want of life or of fertility or value, as in Vliesingen, where it is hung before a house wherein a corpse lies. Hence the expressions, *Strohmittwer* and *Strohnittwe*, which according to Friedrich ("Die Symbolik und Mythologie der Natur," 1859) are ancient terms indicating that the marriage of the persons is only a sham, *eine Scheinehe*, as a straw without grain is only "a sham fruit." Hence "straw-bail" and "a man of straw."

Yet, as straw has its uses, it has not been universally a symbol of worthlessness. There is a legend of Aargau, in Switzerland, that when Christ went to Bethlehem to pass his birthday with his family, an old man reminded him that he, Christ, had been born thirty years before on straw in the old man's stable. To which the Lord replied: "Straw was my first bed among ye: well, then, let it be blest." Therefore to this day the Aargau folk weave straw bands at Easter, and the animals which are driven with them flourish and fatten finely, and the trees which are bound about therewith yield fruit abundantly.

And here I reflect all at once and with surprise, while I pause for another example *per contra* to the credit of this despised article, that I am in the centre of the very Land of Straw itself, where thousands get their living from it. When I pass to my *café* in the Signoria —

for I am writing in Florence, where I chiefly dwell — I shall pass through a straw market, where wagon-loads of neat little bundles of straw for braiding will be selling, or, should I climb yon hill which lies before me as I write, and stray to Fiesole, I shall meet on the road many women and children, all plaiting, while under every shelter there will be groups of girls, seated before small looms, weaving it into different forms. Straw is indeed the blessing of this country.

It may not be known to the reader that the performance *tenui avena* on the straw-pipe, as mentioned by Virgil, involved a deeper mystery than mere making of music. It was a banishment of evil influence, or *malocchio*. Fromann in his inexhaustible treasury of folklore, "Tractatus de Fascinatione," 1675, tells us that from different plants different whistles can be made for different sanitary purposes: *c. g.* those made from hellebore cure "lymphaticas;" those from the bark of the *ricinus*, or castor-oil bean, "hydropicas." Playing on a whistle of poplar bark soothes "*ischiados dolores*." Weakness or melancholy, or *deliquium animi*, may be dispelled by playing softly unto people on pipes made of cinnamon bark. What the moral or physical result would be from performing on tubes of macaroni I do not know, but according to the theory of Fromann, that the sound follows the medical nature of the pipe, it should allay hunger, and most assuredly the sound of a willow-bark whistle must create an appetite, since from it is made the salycine extract which is not less tonic than quinine.

Charles Godfrey Leland.

FLORENCE, ITALY.

THE NĀ-ÁC-NAI-YA: A TUSAYAN INITIATION CEREMONY.

THE present article¹ is in continuation of a series describing the ceremonials of the Tusayan Indians at Wál-pi. Accounts of several celebrations have already been published, and can be found in the "Journal of American Ethnology and Archæology,"² and the "American Anthropologist."³ The *Nā-ác-nai-ya*, or Baptismal Head-washing, which took place in the November moon (1891), is especially interesting from the rites connected with the making of the new fire by primitive methods.

We have adopted in our account of this ceremony a method of treatment similar to that already followed in other articles. The ceremony, the secret portions of which were performed in four of the Wál-pi kib-vas, celebrated the initiation of the *ké-le(s)* or novices into the priesthoods. It occurred at Wál-pi during the November moon, and in former times took place annually; but since their communities have grown small, it is only observed when there are enough lads of eligible age, or about every four years. It will be noticed in reading the account, however, that there are gaps, particularly concerning the rites performed when the *ké-le(s)* were initiated, and that it deals especially with the proceedings which took place in connection with those ceremonies. While many of the events connected with the baptism are here recorded, there are still others which are not considered.

The following can, therefore, be regarded only in the light of a synopsis, and is intended to call attention to the elaborate nature of the ceremonies connected with this initiation. No attempt is made to interpret the various ceremonials, but we have endeavored to furnish preliminary observations to serve as material for a more exhaustive comparative study. This article, then, may be regarded as one of a series limited especially to the events which occur in the different performances.

Following the plan previously adopted in the descriptions of ceremonial rites, the following summary has been prepared, giving in a tabular form the main events of each day:—

¹ These observations were made under the auspices of the Hemenway Expedition. The notes obtained by Mr. Stephen during his visit to the village have furnished the material for the following article. Mr. Stephen remained at Wál-pi throughout the ceremonial, and not only made the observations here recorded, but also contributed the sketches used in the preparation of the plates.

² Vol. ii. No. 1.

³ April, July, 1892.

November 10th (first day) :

*Kwá-kwan-tú*¹ chief made the *ñā'-kü-yi pōñ-ya* (charm altar). He and the asperser enact the *na-na-ni-vo tuñ-wái-ni-ta* (the invocation to the six directions).

Similar ceremonies performed in the *Ál-kib-va* and *Móñ-kib-va*.

The *Kwá-kwan-tú*, *A-ah'-tú*, and *Wü'-wü-tcim-tú* visited the *Móñ-kib-va* and performed the ceremony of making the new fire and sacrifice to *Má-sau-wúh*.

Ká-kap-ti brought into the village the Dawn Woman figurine.

Ké-le(s) or young lads brought to the *Móñ-kib-va*.

The *Kwá-kwan-tú ké-le(s)* began a separate ordeal in *Tci-vá-to kib-va*.

November 11th (second day) :

Patrols in the village by the Horn Society and *Kwá-kwan-tú*.

Smoking the great snow pipe.

Ké-le(s) visit the *pā-hó-ki(s)*.²

November 12th (third day) :

Patrols in the village by the Horn Society³ and the *Kwá-kwan-tú*.

Tá-tau-kyá-mú and Horn escort performed an eccentric dance.

Pā'-ho(s) made, and boys dressed as women.

Singing at night in the *kib-va*.

November 13th (fourth day) :

All strangers excluded from approaching the mesa.

Ké-le(s) carried down the mesa trail under guard of the priesthoods to a distant mountain.

Sand altar made in the *Ál-kib-va*.

Patrols in the village throughout the day.

Sprinkling the Dawn Woman, *Tā-lá-tum-si*.

Visit of the societies to the *pā-hó-ki*.

Return of the societies with the *ké-le(s)*.

Greeting of the societies in their patrols about their village.

Smoking of the great pipe.

November 14th (fifth day) :

Visit of the societies to the first terrace of the mesa.

Feast in the four *kib-vas* in which the *ké-le(s)* participate.

Drenching of the priests by the women.

Singing of the priests in phallic costume.

November 15th (sixth day) :

Fuel gathering and hunting expeditions.

Drenching of the priests by the women.

Patrols through the village.

¹ See *Four. Amer. Eth. and Arch.* vol. ii. No. 1, p. 12.

² Shrines.

³ At times in the text these are called "priests," but it is not wholly clear that they should be thus designated. Ordinarily the designation "priest" for certain celebrants in primitive ceremonials has been rather loosely used, and there is a call for more exactness in this particular.

November 16th (seventh day) :

The sidelong dance (new movement).

Wü'-wü'-tchim-tû proceeded to neighboring village and were there drenched by the women.

November 17th (eighth day) :

Public exercises of the societies in full costume.

Two priests personated the storm cloud deities; realistic imitation of lightning and the movements of storm clouds.

November 18th (ninth day) :

Three large bonfires made.

Leaping of the priests over the fire; imitation of mountain sheep.

Making of the line of meal and dance in the plaza.

Processions and dances by the *Wü'-wü'-tchim-tû* and *Tá-tau-kya-mû*.

November 10th (First Day). — The Tci-vá-to and Món-kib-va¹ were the only two kib-vas promptly occupied at sunrise, but shortly afterward the following *nā'-tci* were displayed at the hatchways.² Tci-vá-to kib-va displayed the *á-to-ko* (crane) *nā'-tci*, a stout rod forty inches long, on the end of which strips of corn husk and wing feathers of the crane were tied with cotton string, Pl. I. fig. 5. When the *nā'-tci* was in place at the Ál-kib-va, it was sometimes the helmet described on another page, at other times a whitened elk horn. At the Wi-kwál-i-obi there was a *kél-tsa-kwā*, a small rod with hawk wing-feathers attached to the end; and at the Món-kib-va a rude staff with feathers of the red-shaft woodpecker. When the *nā'-tci* was set in place, meal was sprinkled upon it, and a part of the meal was cast along the kib-va roof toward the sun.³

The chief of a society is the kib-va chief during the period which his society occupy it, and associated with him are several other chiefs, varying in number and functions according to the character of the society, but a constant associate is the asperser, *Má-kwan-ta*, he who uses the *má-kwan-pi* (aspergill).

In the Tci-vá-to kib-va, about noon, Ana-wí-ta, the chief of the *Kwá-kwan-tû*, stripped off his clothes so that he was naked save a breech-clout, and sifted valley sand over the *sí-pā-pu*, the plug of which was withdrawn at sunrise. He covered the surrounding space of the floor in an irregular circle about two feet in diameter, and across this sand he made three intersecting lines with white meal from the tray which he brought down with him. He put a

¹ For size of Tci-vá-to kib-va see *American Anthropologist*, April, 1892, p. 108; for Món-kib-va see *Four. Amer. Eth. and Arch.* vol. ii. No. 1, pp. 19, 22.

² During ceremonials in the kib-vas or chambers where the secret rites are performed a *nā'-tci* or standard is placed in the straw matting at the entrance to show that the rites are in progress.

³ This was called *nā'-tci-á-pi püh'-ta-bi*, the trail leading from the *nā'-tci*; *nā'-tci* means upright or vertical, but as here applied signifies a signal.

little corn pollen in a handled vessel¹ of rectangular form, eight inches long and half as wide, and partly filled it with water from another larger bowl, and set it upon the intersection of the meal lines, Pl. II. fig. 12. Just then the asperser came in, and stripping off his clothes and letting his hair fall loose, as the chief had done, he sat down on the north side of the *ñá-kwi-pi*, the chief sitting close beside him on his right. The chief had several small bundles and pouches, and a cylindric box for holding feathers, lying before him. From these the asperser took some entire skins and some mere portions, representing twelve different birds, and some other objects. While he was thus engaged, the chief made a curious prescribed substitute for a rattle, as none of the ordinary gourd rattles are used by this society. It was in all respects similar to the *nā'-tci* on the hatchway, only not quite so large, and he tied a small bell just below the feathers. In the tray of meal he also stuck six of the triple leaves of the pine, to the base of each of which he fastened a short cotton string.

They both now began to sing, and the chief beat time by tapping on the floor with the end of the *nā'-tci* held vertically. He placed the first group of six skins upon the meal lines, as indicated in the diagram. He then arranged the ears of corn upon the skins, and close beside them he placed the six pebbles (each having some requisite peculiarity, but no opportunity offered to examine them closely), and finally another set of six skins was deposited upon the right of those first laid down. This arrangement occupied something over half an hour, as each object was placed in position only as some particular strain was sung, and in placing them the chief always began at the meal line marked No. 1, Pl. II. fig. 12.

Eight songs were sung while he was placing these objects, and during the singing of another group of eight songs the asperser laid the pebbles in the *ñá-kwi-pi*, and then rested the ears on end within it; he then slightly dipped the tail or the distinctively colored end of each bird skin and feather tip into the water, afterwards laying it down in the place from which he had taken it. He also sprinkled pollen in the bowl, and aspersed to the six directions with each ear of corn as he took it out and laid it in its former place. The song was an hour and a half long, and just as it closed the asperser took from one of the chief's bags a quartz crystal. Sucking it, he passed it to a young man sitting near, stitching a kilt, who went up the ladder and reflected a ray of sunlight into the *ñá-kwi-pi*,²

¹ It is called the *ñá-kwi-pi*, and on its rim are terraced projections on the four sides.

² See ceremony in the Farewell *Kā-tci'-na*. *Jour. Amer. Eth. and Arch.* vol. ii. No. 1, p. 76.

and afterwards the crystal was put in the liquid. The chief then returned all these things to his fetish pouches and feather box, and, tying the six ears of corn together with a cotton string, Pl. I. fig. 7, he hung them up on a peg at the west end of the kib-va.

In the Ál-kib-va, Wí-nû-ta and Tu-wás-mi, who are dual chiefs of the *A-álh-tû* (Horn Society), performed similar ceremonies, but there were no bird skins used, nor were pebbles noted. In the Wi-kwál-i-obi kib-va, Sün-ó-i-ti-wa, chief of the *Wíł-wü-tcim-tû* and Á-mi-to-la, his associate, swept the kib-va and sprinkled evenly the main floor, and that of the upraise, with clean valley sand, to a depth of one quarter to one half an inch. In the Món-kib-va a ceremony with a *ñá-kwi-pi* similar to that described took place just after sunrise, the sand being placed on the southeast corner of the main floor. Lés-ma, the chief of the *Tá-tau-kya-mû* society, and his associate, officiated, and at the close of the ceremony they swept the floor and sifted valley sand over it, as had been done in the Wi-kwál-i-obi kib-va.

In the Ál-kib-va, lying on the floor on the west side of the fireplace, was a fine *pi-lán-ko-hü* (rotating wood; fire-drill apparatus). This consisted of the *pi-lán-ko*, a slab of dry willow (16 in. long, 1½ in. wide, ½ in. thick), and five *pi-lán-kon-ya-ta*, spindles, all of which were about ¾ in. thick; three of them 18 in. long, and two others nearly three feet long. The slab was flat, with a slight lateral curve; one end rectangular, the other carved into two curving tips.¹ Its upper surface was entirely covered with charred cavities in which the end of a spindle had been rotated, and connecting with each of these was a groove notched down the outside of the slab. When the apparatus was in use, these grooves served to conduct the tinder, as it became ignited, to additional tinder and shreds of bark which were spread underneath. Use and age had darkened the slab to the color of mahogany. Over each end the typical *na-kwá-kwo-ci* and numerous old cotton strings were looped. These were survivals of former celebrations. The spindle was made of two parts: the longer piece was fashioned from the branch of a wild olive, the bark of which was scraped off and the surface rubbed

¹ Mr. Walter Hough, in his excellent article on "Fire-making Apparatus in the United States National Museum," *Report of Nat. Museum*, 1887-88, pp. 531-587 (see, also, *American Anthropologist*), figures, p. 541, a "fire-making set" from "Moki" collected by Mrs. J. W. Stevenson. He says: "The Moki fire tools are used now principally in the estufas to light the sacred fire and the new fire, as do the Zuñis, and the Aztecs of Mexico did hundreds of years ago. They use tinder of fungus or dried grass rubbed between the hands."

On p. 541 (*op. cit.*) the same author gives a brief account of how the fire is made with similar sticks by the Zuñis, according to Colonel Stevenson, and a reference to the ceremonies at that time by this people.

smooth; the drill proper was a piece of the stem of a species of bush clover about four or five inches long. One end of the drill was blunt, the other bevelled. The point was tied upon the bevelled end of the longer piece by a wrapping of yucca shreds. (See Pl. I. figs. 6, 6 a.)

The fire apparatus of the *Kwá-kwan-tû* in the Tci-vá-to kib-va was somewhat similar to that of the Ál-kib-va, but the slab was of stone, about a foot long (2 inches wide and $\frac{1}{2}$ inch thick), and with the edges and end straight. It likewise had old cotton strings of former celebrations tied to it, and at each end a *na-kwá-kwo-ci* had been recently attached. In the Ál-kib-va two or three trays sat beside the *ñá-kwi-pi*, in one of which were two sets of *cá-kwa* (blue) *pá'-ho(s)*, made by Wí-nû-ta and Tu-wás-mi. Two *ké-le pá'-ho(s)*, a small *kwátc-kyá-bû*,¹ and a miniature *wu-kó-kwe-wa*, great girdle, both the latter freshly treated with white clay, were lying on the meal in the trays.

Each kib-va had a great pile of *té-be* (greasewood) piled on the roof on the west side of the hatchway. There was no *jóñ-ya* in any kib-va, but a circular patch of valley sand surrounded the *sí-pā-pu* in the Tci-vá-to kib-va. A similar patch occupied the place where the altar of the *Mám-zrau* was in the Ál-kib-va.

At four P. M. the *Kwá-kwan-tû*, led by Ana-wí-ta carrying a tray of prayer meal containing the pine leaves mentioned, walked in an uncostumed procession from their kib-va to the Mõñ-kib-va. They were followed by the *A-all'-tû* from their kib-va led by Wí-nû-ta, who likewise carried a tray of meal in which were six triple leaves of pine. These were followed by the *Wí'-wü-tcim-tû*, who were led from the Wi-kwál-i-obi kib-va by their chief, Süñ-ó-i-ti-wa.

The *Tá-tau-kyá-mû*, with their chief Lés-ma, already occupied their kib-va, the Mõñ-kib-va. Five of their principal men stood on the north side of the fireplace. No one was in costume, although each of the *A-all'-tû* had a spot of white clay on each cheek. When the *Kwá-kwan-tû* reached the hatchway, each man threw down a handful of meal on the fireplace and descended the ladder, stepping down on the north side and fling around the main floor. The *A-all'-tû* followed; then came the *Wí'-wü-tcim-tû*, each man of each fraternity throwing down a small handful of meal on the fireplace before he entered. All stood, and there were at least one hundred and forty persons in the kib-va. A little space was preserved around the fireplace, and all the chiefs, naked except a breech clout, stood there in a cluster. Two naked fire-makers of the *A-all'-tû*, with their apparatus, squatted at the southwest corner of the fireplace,

¹ The *kwátc-kyá-bû* is a large white cotton blanket-mantle, without decoration, woven by the bridegroom and his uncles and presented to the bride.

and two *Kwá-kwan-tû* fire-makers with their drill squatted at the northwest corner. The men who were to revolve the spindles held them vertically, the drill end of the spindle resting in one of the cavities on the surface of the slab. The two helpers squatted beside them, ready to assist in igniting the shredded cedar bark.

The chiefs held *kél-tsā-kwā* in their hands. The fire-makers were decorated before leaving their own *kib-vas*, with one long white line down the outside of the arms and legs. Each fire-maker held his right arm extended along his drill vertically. The priests and other members stood in perfect silence for quite five minutes, and then at a spoken signal from *Lés-ma* all four societies burst forth into song, each singing its own stirring anthem, beating different time, the *Kwá-kwan-tû* keeping time with cow-bells, the *A-alh'-tû* with tortoise and hoof rattles. The other two priesthoods had no instruments, but preserved their own songs quite distinctly.

After nearly ten minutes all ceased their songs about at the same time, then amidst perfect silence the fire-makers began rotating their spindles.¹ The actions of both couples were alike; the man at the spindle squatted on the floor, his legs slightly drawn up, but apart, the slab lying on the floor between them. He carried his extended hands to the top of the spindle, which he rotated by pressing it between his palms and rapidly rubbing them back and forth; this motion was accompanied with a downward pressure, which quickly brought his hands close to the slab, when he immediately began at the top again. All his motions were with the utmost vigor until fire was produced.

The slab rested upon shredded cedar bark, and the helper tore a little of it into filaments which he laid upon the notched groove. Just before the spindle was set in motion it was lifted, and a small pinch of *ta-lá-si* (corn pollen) was put in the cavity, and from time to time, while the spindle was rotating, the helper sprinkled a little pollen in the cavity around it. Smoke began to rise in about forty seconds, but the rotation was steadily continued, while the helper carefully nursed the ignited pollen and filaments as the smoke increased. In a little less than three minutes a small flame was visible. The *A-alh'-tû* obtained fire first, and the *Kwá-kwan-tû* shortly after. Soon there was a lively blaze of cedar bark, which was prepared by the *Tá-tau-kya-mû* in the fireplace,² before the ceremony

¹ The ceremony was called *pí-lan-ta cü'-yi-ma*.

² When the fire drill is used on secular occasions, a little sand is used to increase the friction instead of pollen, and dried horse-dung or rotten wood is used for tinder, and the helper also fans the ignited particles with his breath. Under these conditions smoke is often produced within twenty seconds, and flame in less than a minute. But at this ceremony none of these ordinary adjuncts may be used, nor may the helper assist the ignition with his breath.

began. Lés-ma now held the tray containing meal and pine leaves brought by Ana-wí-ta, and Sũñ-ó-i-ti-wa stood close beside him, holding a similar tray and pine leaves brought by Wí-nũ-ta. All the principal men of the group (in undetermined sequence) uttered a short prayer, at the close of which Lés-ma picked up one of his pine leaves, holding it by the string, and cast it into the fire, after which Sũñ-ó-i-ti-wa did the same. Thus they alternated until they sacrificed them all, and then short prayers were again said by all the chiefs. This ceremony is called,

Má-sau-wũh t-na-mũ sô-cũ móñ-mũ-we-tũ an-ó-ya,
Má-sau-wũh, that which is his all the chiefs placed,

or, freely translated, the placing of all the chiefs' *Má-sau-wũh*¹ sacrifices. A-vái-yo, who is the *kí-vám-yũk tũl-wa-la*, kib-va sentinel, or tyler of the *Kwá-kwan-tũ*, then lighted, at the fire just made, a *ko-pí-tco-kí* (a long thick wisp of shredded cedar bark, bound loosely with yucca), and going up the ladder went to the Wi-kwál-i-obi kib-va, into which he descended. It was quite empty, as all the members were in the *Móñ-kib-va*; but before leaving, the kib-va fire-chief had arranged a pile of cedar bark in the fireplace; to this A-vái-yo set fire. He then went to the *Ál-kib-va* and the *Tci-vá-to*, both of which were also empty, but had cedar arranged in the fireplace, which was also fired from the *ko-pí-tco-kí*. The final disposition of the torch was not observed.² When the torch was brought up it was nearly sunset, and just then *Ká-kap-ti*, a member of the Horn Society, appeared at the head of the stair (south) trail, on the edge of the court in which the *Móñ-kib-va* is situated. He wore the typical helmet of the *A-alh'-tũ*, a large white Ko-ho-ni-no buckskin, thrown over the shoulders as a mantle, and a large, clanking tortoise rattle on each leg, fastened behind at the garters. He crossed the court bearing *Tā-lá-tum-si*³ (Dawn woman), a wooden figurine (eighteen inches high), arrayed in the miniature white mantle and girdle, Pl. I. fig. II., which had been noted in the *Ál-kib-va* this morning. Thrust in her girdle were the two sets of *pā'-ho* also noted in the same place. *Ká-kap-ti* held a deer antler in his left hand, and carried in both hands before him the figure as if in a tray. He approached with a very reverential pace, and placed the figurine, facing westward, on the east front of the *Móñ-kib-va* hatch-way where the *nā'-tci* stood.

¹ Fire deity. God of the Surface of the Earth. See *Jour. Amer. Eth. and Arch.* vol. ii. No. 1, p. 12.

² After the occupants returned, the kib-va fire was maintained with greasewood, and it was observed throughout the succeeding days of the celebration that it was forbidden to light a cigarette or pipe from this fire.

³ *Tũm-si*, a young married woman who has not yet borne a child.

Ta-lá-ho-ya (also of the *A-álh'-tû*) stood on the upraise at the foot of the ladder, wearing just over his forehead the horns of the female mountain sheep attached to the scalp piece.¹ He had a smear of white down the middle of his face from the forehead to the chin. Just at sunset seven elderly men came from their houses, each leading a young lad (*ké-le*), naked save a very scanty white kilt fastened around the loins with a string. The hair of these boys was hanging loosely; and before they stepped on the hatchway they took off their moccasins and surrendered their blankets to the old men who led them. As each boy came to the hatchway he threw down a handful of meal on the fire, and then stepped on a rung of the ladder. He placed one foot on the next rung, when he was at once lifted off by two of the *Tá-tau-kyá-mû*, the lad passing his arms around the neck of one of them, as prompted. The boy was carried down the ladder, and then passed into the arms of another *Tá-tau-kyá-mû*, who carried him to the northeast corner of the upraise and seated him upon an outspread mantle. All seven were carried down into the kib-va and the elders followed them. The kib-va seemed quite full before, but the new arrivals were crowded in. A *na-kwá-kwo-ci* of woodpecker feather was tied to the scalp of each novice by a *Tá-tau-kyá-mû*, and vigorous songs were sung simultaneously, each society singing its own song as before, all in different tunes. After these songs, prayers were offered by the chiefs. Then Ta-lá-ho-ya came up the ladder, followed by a few of the *Tá-tau-kyá-mû*, the *ké-le(s)* behind them, and then nearly all the *Wûl-wû-tcim-tû*; Ká-kap-ti left the figurine of the Dawn woman on the hatchway, and closed the procession, which went through the passageway under Ín-ti-wa's house, down over the west point of the mesa, and out to a *pā-hó-ki*, but which one was not observed.

The *A-álh'-tû* and *Kwá-kwan-tû* returned to their own kib-vas. It was just getting dark, and several of the *Tá-tau-kyá-mû* were in their own kib-va eating. They also poured water in three *ñá-kwi-pi(s)* at the west end of the kib-va. There were but few persons in any of the other kib-vas, for those who had not departed with the procession had gone to their houses to bring their food, as the members of these societies eat all their food in the kib-vas during the continuance of the celebration.

Shortly after, every kib-va was found to have its quota of members, but there were no songs, and no *póñ-ya*. The figurine which had disappeared from the Món-kib-va was now, it was said, in the posses-

¹ This scalp was four and one half by two and one half inches, and the attached horns were five inches long, one and one half inches wide at the base, curving and tapering to less than one half an inch at the point; three quarters of an inch thick at the base, tapering to one eighth of an inch thick at the point.

sion of the *Kwá-kwan-tû*. The seven *ké-le(s)*, who were huddled together on the upraise in the *Món-kib-va*, had been rubbed with yellowish mud pigment. They were marked with a stripe around the leg below the knee, and two black finger-marks down each cheek. This was done by *Sũn-ó-i-ti-wa* and *Lés-ma*. The *ké-le(s)* were not allowed to eat or drink until the fifth day.

The three *ké-le(s)* in the *Tci-vá-to kib-va* were said by *Ana-wí-ta* to be *Kwá-kwan-tû-ké-le*. At 8.15 two naked Horn priests with helmets and two without, all with tortoise-shell rattles on the right leg, passed quickly through the front street of *Wál-pi* and along the mesa towards *Tewa*. At 8.30 five *Kwá-kwan-tû*, wearing their typical gourd helmets, Pl. II. fig. 10, each carrying a long white baton on the left arm and a cow-bell suspended at the right garter, also passed along toward *Tewa* in a mysterious way. Soon others followed, and all returned soon after. They made no offerings, but were merely making a patrol. The *Tá-tau-kya-mû* and *Wü'-wü-tcim-tû* kept in their own *kib-va*. At midnight all the *Kwá-kwan-tû* stripped, let down their hair, donned their helmets, and, squatting in a wide semicircle round the *ñá-kwi-pi*, sang for an hour and a half. The Horn men were in their *kib-va*, without clothing, hair hanging loose, and their helmets on their heads. They squatted on the floor and sang for an hour, but the priests in other *kib-vas* were not ceremonially engaged.

November 11th (Second Day). — The figurine of *Tā-lá-tum-si* (Dawn woman) was set on the *Tci-vā'-to kib-va* hatchway beside the *nā'-tci*, facing westward, at sunrise this morning. There was no ceremony in any *kib-va* at dawn, but two *A-alh'-tû* came to the *Món-kib-va* as escorts, and about twenty uncostumed *Tá-tau-kya-mû* came out of the *Món-kib-va* just after sunrise. The escort of *A-alh'-tû* gave each of the seven naked *ké-le(s)* a deer antler, as they came up to follow the *Tá-tau-kya-mû*, who then began a most remarkable shuffling dance, singing stentoriously and moving sideways in a crooked line along the front path of the village to the open space before the house of *Wi-kyá-ti-wa*. There they paused and sang about fifteen minutes, and then moved back through the village again to the *Món-kib-va*, where the Horn escort left them, after having taken the horns away from the *ké-le(s)*.

Mysterious alarms, excursions, and patrols characterized the inmates of the *Tci-vá-to kib-va* and *Ál-kib-va* all day. Certain Horn sentinels patrolled singly, others in groups of two or more, but the *Kwá-kwan-tû* always went in clusters. Both societies sprinkled meal at several *pa-hó-ki(s)*, called *pa-hó-ki mi-i hóm-o-yá* (in the shrine here desires placing), and over the edge of the cliffs. An enormous rude clay pipe, Pl. II. fig. 11, surrounded by a braid of corn

husks to support it, which was made by the *Kwá-kwan-tû* yesterday, was then smoked. This pipe, the capacity of which was at least four ounces of tobacco, was moulded by a man and baked by a woman. Two of these pipes, called snow pipes, were made, and both were used.

In the afternoon a blanket was suspended on a pole outside the hatchway of the *Tci-vá-to kib-va*, to prevent the rays of the sun from shining upon the three novices who sat in the northeast corner. They were not allowed to see the sun until after their final initiation.

About forty objects called *Moñ-ko-hu*, Pl. II. figs. 1-8, all very old, but newly whitened with a clay pigment, but without painted designs, hung on the *Tci-vá-to kib-va* walls. These were carved from *kwá-ni*, the wood of the flower stem of the agave.

The *Kwá-kwan-tû* gathered in a semicircle about nine o'clock, P. M., and the *Tcót-coñ-moñ-wi* (Smoker Chief) filled the snow pipe with *pí-ba*, and, holding it vertically, after much effort lit it, and smoked at least fifteen minutes. Ceremonial songs were then sung, and at 10.40 *Ana-wí-ta* looked out of the hatchway, and coming back, said, "Now it is time." All became silent, and, getting their blankets, rolled themselves up and lay down as if to sleep, allowing the fire to go to smouldered coals. *Ana-wí-ta* said, as he pointed to the Pleiades, "When it gets yonder," pointing about an hour and a half ahead, "come back and see the people from the *Móñ-kib-va*." He went down into the *kib-va* and in a short time all were in a sound sleep. All the members were in the other *kib-vas*, but only some of them were asleep. At 11.40 the *Tá-tau-kya-mû*, wrapped in their blankets, for it was very cold, stood in a huddle round the *Tci-vá-to* hatchway. The chiefs cast meal on the *Kwá-kwan-tû* fire, and all the *Tá-tau-kya-mû* (about thirty) sang a fine, solemn chant. The seven *ké-le(s)* were with them, each carried on the back of a member of the *Tá-tau-kya-mû*, enveloped in his blanket, over whose shoulder the head of the *ké-le* peeped out. These *ké-le(s)* sat on the edge of the *Ál-kib-va* with their feet on the *Tci-vá-to kib-va* roof. The chiefs of the *A-álh'-tû* and the *Wü'-wü'-tcim-tû* came close beside *Lés-ma* at the hatchway and cast meal on the figurine as well as on the fire. The fire chief of the *Kwá-kwan-tû*, followed by the three *Kwá-kwan-tû ké-le(s)*, came up the ladder. The first *ké-le*, before he let go of the ladder rung, was prompted to take hold of the fire chief's blanket. The next *ké-le* followed in like manner, taking hold of the preceding *ké-le's* blanket. They started off in file toward *Wá-la*,¹ each holding the blanket of the one preceding him. Eleven other *Kwá-kwan-tû* with clanking bells followed them, and all went to the *pā-hó-ki* just east of *Wá-la*, cast meal upon the shrine, and returned. *Wí-nû-ta*

¹ The gap near the trail to Tewa.

then set out for the same place, followed by the seven *ké-le(s)* and twelve *Tá-tau-kya-mû* and one or more Horn priests as guards. The rest of the *Tá-tau-kya-mû* remained at the hatchway, singing a song with a lively measure. *Wí-nû-ta* and the *ké-le(s)* returned at about midnight, fifteen minutes after their departure. The *Kwá-kwan-tû* in the *kib-va* cast meal up through the hatchway in response to that cast upon their fire. The *Tá-tau-kya-mû* sang until one o'clock, when they were escorted back to their *kib-va* by two or three Horn priests. All then slept the rest of the evening, except the patrols, which were maintained through the night.

November 12th (Third Day). — After sunrise, the *Tá-tau-kya-mû*, with Horn escort, performed the same eccentric dance as yesterday through the village, the *ké-le(s)* being naked save a breech-clout. Each *Tá-tau-kya-mû* (as yesterday) carried an ear of corn. *Lés-ma* bore a *kél-tsa-kwā*, and the *ké-le(s)* had their *ké-le pā'-ho(s)* in their hands. The coiffure, Pl. I. fig. 1, of the *ké-le(s)* was very curious, and consisted of a yucca strip and folded corn-husks worn as a fillet, the hair being bound in strands projecting from the sides of the head. Except during ceremonials, the *ké-le(s)* sat, perfectly still in the *kib-va* and did not leave it, an old vessel being brought for their use to serve as a close stool.

In the *Ál-kib-va* every one was very busy furbishing old horns and whitening them with clay. They had about forty horns of deer, antelope, and a few elk piled up on the main floor. There were also several horns of the female antelope and female mountain sheep, which had been taken from the animal with a portion of the scalp attached.

The helmet, of which there were many, was a skin mould of the mountain sheep horns, fastened with cotton strings to a hemispherical wicker skull-cap, the cap being secured to the head by a string passing under the chin. The helmet of the *Kwá-kwan-tû* was of gourd, fastened to the wicker cap and painted white, with cloud and rain symbols painted on the sides with shale, Pl. II. fig. 10.

The first ceremonial *pā'-ho* was made to-day in the *Tci-vá-to kib-va*. In the *Món-kib-va* at four P. M. some of the elders disguised the *ké-le(s)*, endeavoring to make them look like squalid married women, and by stuffing blankets under their skirts in front most of them were made to appear pregnant; one long-legged, gawky boy was made up to resemble a pregnant Navajo woman. All of them wore old tunics and ragged mantles, and on the gown, over the abdomen and hips, was drawn the phallic symbol imprinted with a corn-cob dipped in yellowish mud or clay.

When the *ké-le(s)* were ready they presented a most grotesque appearance. They were all bare-legged, wore old white mantles, and

all carried a burden of some kind; an old peach basket, a bundle of fuel, a cradle, or a grass broom. Each bore a *ke-lé-pā-ho* in one hand. Two Horn escorts came down into the kib-va and stood on the up-raise while the *ké-le(s)* were being thus arrayed. They had a white stripe down the middle of the face, their hair was loose, and each wore over the forehead the horns and scalp of the female antelope. One of them carried a deer antler, the other an ear of corn, and each had a tortoise shell rattle fastened to each leg below the knee.

Lés-ma, leading all the *Tá-tau-kyá-mû* in ordinary clothing, filed out, followed by the *ké-le(s)*. One of the Horn escort went before Lés-ma, and the other followed at the end of the procession, behind the *ké-le(s)*. They danced along, always moving sideways, through the village and back to their kib-va. As they passed the kib-vas of the *Kwá-kwan-tû* and Horns, the *Má-kwan-ta* at each aspersed them.

At evening the chiefs asked that notices be written for them, warning all white people to keep away from the mesa to-morrow, and these were set up by the night patrols in cleft wands on all the principal trails.¹ Alarums and excursions of the Horn and *Kwá-kwan-tû* patrols continued till late, and then the *Kwá-kwan-tû* gathered in the kib-va as last night and sang. When the Pleiades were in place, they went to sleep and allowed the fire to dwindle; then the *Tá-tau-kyá-mû* Horn and *Wû'-wü-tcim-tû* came and the *ké-le(s)* were taken out, the same as last night.²

November 13th (Fourth Day). — Several of the *Tú-wa-la-tû*, or watchmen, of the Horn Society, carrying each an elkhorn, went out before sunrise as sentinels, and placed the horns upon the different trails. This signal is perfectly understood among the neighboring tribes, and no one ventured to pass it. Shortly after eight A. M. the *Tá-tau-kyá-mû* and *Wû'-wü-tcim-tû*, with a strong escort of Horn men, wended their sidelong way from the *Món-kib-va* court through the passageway and along the front of the village, all the line facing south. The seven *ké-le(s)* were with them, and each of the two societies sang its own song, the Horn priests being silent, although joining in the sideling step. Reaching the house of *Wi-kyá-ti-wa*, the east end of this long line turned around so as to face north, and thus they retraced their curious movement westward back along the front of the village, through the court, and along the passageway to the point of the mesa. Here they resumed their ordinary gait and

¹ At daybreak on the following morning the principal trails leading from the four cardinal points were "closed" by sprinkling meal across them, and laying on each a whitened elkhorn. Ana-wí-ta told the observer that in former times, if any reckless person had the temerity to venture within this proscribed limit, the *Kwá-kwan-tû* inevitably put him to death by decapitation and dismemberment.

² These four societies display jealous care not to look down into, or even step on the roof of each other's kib-va, except when taking part in a ceremony.

passed in single file down the left or south trail and away across the plain, taking the *ké-le(s)* to Cüc'-tü-bañ-tü-kwi. They were all arrayed in whatever portions of the "American costume" they were rich enough to possess. Their necklaces of coral, turquoise, and silver only emphasized their mongrel appearance, half Indian, half American. It was quite apparent that the occasion demanded a display of all personal wealth, and a masquerade was the result. To add to the grotesque absurdity of costume, all were accoutred for the chase, armed with bows and quivers, repeating rifles, and belts of cartridges, *pút-ko-hu(s)* (rabbit sticks) and throwing clubs, and every man had a bundle of food, *pí-ki*, melons, etc., slung behind him in a blanket.

Lésma and two or three elders were spinning cotton strings in the Món-kib-va and the *món-ko-hu* which are figured, Pl. II. figs. 1-8, were displayed on the walls on this morning for the first time. In the Wi-kwál-i-obi kib-va, Sün-ó-i-ti-wa (its chief) and two or three of the oldest men were preparing hawk-feathers, tying them in pairs with a cotton string, and many sheep scapulæ were lying in a pile on the floor. Si-kyáus-ti-wa was to be a drummer, so he said, and his drum, newly whitened, was at his elbow. The ladder, from the bottom up as high as a man could reach, had also been whitened.

In the Ál-kib-va Tu-wás-mi and another man were making a curious altar (*pón-ya*). Our sketches of this altar are not complete enough for immediate publication.

The frame was wood, painted blue-green, and the vertical piece had faint traces of design. The effigies on the top of the frame were without regularity, and all were very rude. The two *tí-po-ni(s)*, however, had fine projecting feathers, and pieces of shell and other objects were tied round them. The ears of corn in the compartment of the *pón-ya* were brought from time to time, each member bringing a single ear. Tü-wás-mi sprinkled a trail of meal from the *tí-po-ni(s)* along the south side of the main floor to the ladder on the hatchway, and then as he walked he cast the remainder of the meal on the roof to the eastward. He was not only reticent but also surly, and would impart no information as to the meaning of this performance. About eight other priests were in the kib-va, working silently on paraphernalia for the ceremony, but inquiries in this kib-va were suppressed with black disapproval.

In the Kwán-kib-va (Tci-vá-to) the priests were whitening their helmets and *món-ko-hu(s)* (Pl. II. figs. 1-8). There was one whitened tip of the agave fruit stalk (*kwā'-ni*) about ten feet long and quite slender, and a dozen or more whitened clubs of herculean appearance, three to four feet long and four to six inches in diameter at the large end. Every object used was painted white, and the clubs, although

they looked like massive and deadly weapons, were really lighter than cork. Patrols of three to five members of the *Kwá-kwan-tú* sentries passed occasionally, but they were generally in pairs, and some were without helmets. Those without helmets had their bodies painted with white clay decorations, and black marks (*ya-lá-ha*, pulverized specular iron) of two fingers' width were drawn from temple to temple across the eyes. There was a large tuft of paroquet plumage on the crown of the head, and their hair hung down loose; strings of turquoise loops depended from each ear. They wore massy necklaces of coral and turquoise, and a white girdle with woven decoration girt the white kilt around the loins. A gray fox skin hung behind, and they wore short blue leggins, gartered with a hank of blue yarn; red (*cú-ta*) shoes; yarn anklets of plaited designs; a hank of blue yarn on the right wrist; a cowbell at the garter; and another at the girdle. The beautifully embroidered ceremonial mantle completed the costume of these *Tá-ka-mû*. A club (*món-ko-hu*) rested in the left arm of each, and in the right hand of one was the *kél-tsa-kwa*. The other carried an archaic effigy (*món-ko-hu*). Two of these were watched as they passed down through Tewa to Coyote Spring where they disappeared among the foothills, to become visible again passing west beyond *Ta-wá-pa* (Sun Spring).¹ After they returned to the kib-va and had disrobed, they told me that they visited all the trails and reported to Ana-wí-ta what tracks they had seen.

In the Kwán-kib-va, when the members were decorating their helmets, the cloud design was painted with shale, mixed with the saliva of all those engaged in decorating. There were six or seven present, and all chewed melon seeds and spat in the same mortar.

While the white clay coating of the helmet was still wet, it was thickly sprinkled with *pü-cín-pü* (the downy growth under the eagle's wing), representing snow.² The face decoration of those wearing the helmet was the typical *Kwá-kwan-tú* decoration, a short curved stripe of white clay under the right eye, and another under the left jaw, halfway between the ear and the chin. The three *ké-le(s)* still maintained their vigil in the Kwán-kib-va. They were given a thorough massage at noon, and sat in the same position they first occupied. All the chiefs agreed in saying that neither those three nor the seven which had gone for ordeal at Cüc'-tü-bañ-tü-kwi, had eaten a morsel or drank a drop of water since the first day. The youngest *ké-le* was at least thirteen or fourteen years old, and some

¹ Water, *Pä'-hu*.

² This helmet is called *tó-ko-na-ka*, and represents the helmet of *Có-tok-ü-nûñ-wa*, from *só-cü*, all; *tok-pe-la*, the sky: *ü-nûñ-wa*, the heart; the heart of the sky.

of the older *Kwá-kwan-tû* told me that they knew nothing of the nature of the ordeal to which the other *ké-le(s)* were that day subjected.

The patrols relieved each other from time to time; that is, on returning to the *kib-va*, others went on the rounds. The *Tá-ka-mû*, however, returned to the *kib-va* only to report and to warm themselves a few minutes when they renewed the black stripe over their eyes and set out again. Several old men, among them *Ín-ti-wa*, were making superficial repairs along the thoroughfares and passageways in *Wál-pi*, pecking off projecting knobs and ridges.¹ The horses were all driven off this morning, and the burros were brought to the summit of the mesa and put in their pens, but the sheep were taken out to graze for a few hours. There was no stranger on the mesa, and no visiting between villages took place.²

In addition to the decorations on the face of the *Kwá-kwan-tû* which have been described, the following body marks are to be noted: A white line, the width of a finger-tip, was drawn from the tip of each great toe along the instep, up the front of the legs, along each side of the body slightly in advance, and curving in front of the shoulders, down the front of the arms and over the back of the hand to the tip of the middle finger. There was another stripe from the heel up the back of the leg and over the hip to the shoulders. All the *Kwá-kwan-tû* and Horn priests began decorating themselves at 3.30. Each Horn man had a fine white *Ko-ho-ni-no* buckskin, worn as a mantle, and his face was whitened, although wearing his ordinary clothes, but *Pau-a-tí-wa* wore a fine smoke-tanned fringed jacket. They had a tortoise rattle at the garter, and the majority wore one on each leg. All wore the mountain sheep horn helmet, or the horns of the female animals previously mentioned, and carried an antler in their hands.

At four P. M. *Pau-a-tí-wa* and another elder, both bareheaded, came up from the *Ál-kib-va* with five of the other Horn priests, costumed as above, following them. They formed in a line facing their *kib-va*, casting meal from where they stood towards the *Tā-lá-tum-si*, which had all this time, day and night, sat on the hatch of the *Kwán-kib-va*. They then passed along the mesa toward the east to *Tewa*. *Pau-a-tí-wa* carried a huge bunch of goat and sheep hoofs, jingling it as a bell, and the other elder followed in the rear, carrying on his left

¹ The villages are situated upon the summit of the mesa, which is a stratum of soft sandstone, quite bare and flat, but not at all smooth, excepting along the trails, which are mere narrow grooves worn by the constant passing of many feet. Small deposits of iron ore, in seams and nodules, occur throughout the stratum, causing much roughness in the weathering of the surface.

² This proscription of strangers and neighborly visits is maintained only during this fourth day of the ceremony.

arm a large elk antler. With his right hand he jingled a large bunch of ox (elk?) hoofs.

Directly after the Horn priests moved away, one of the *Tá-ka-mû* came out of the *Kwán-kib-va* followed by thirteen others wearing helmets and ordinary clothing. Seven or eight of these priests wore the large ceremonial mantles, while the others wore small white mantles with scarlet and black borders. The rear of this line was guarded by the second or remaining *Tá-ka-mû*. This procession followed the Horn men, keeping thirty or forty yards behind them.

Both societies went to every *pā-hó-ki* on the summit of the mesa, every man without halting casting meal on each shrine. Every member of these two columns uttered a prescribed salutation to every person they met. Thus when the Horn priests countermarched, and afterwards met the *Kwá-kwan-tû*, each member in the former line uttered a long-phrased salutation, and each of the *Kwá-kwan-tû* responded; the effect was pleasant, sounding like a chanted glee.¹ Returning to *Wál-pi*, instead of going down the front path, they turned to the right along the back street, passing around the outside of the houses along the edge of the cliff out toward the point, then around *Ín-ti-wa's* house into the *Móñ* court, not through the passageway, but around the south side group of houses at the extreme west end of the village.² They cast meal on each of the *kib-vas* in the *Móñ* court, and then passed through the passage into *Tcüb'-mo* (Antelope court). They did not cast meal on the unoccupied *Nacáb kib-va*, but threw a pinch of meal over the edge of the cliff just opposite the *sí-pā-pu* in the dance court. The procession thus encircled the village six times, and then each society went down into its own *kib-va*.

Shortly after six P. M., or well after dark, the two societies returned with the *ké-le(s)*.³ These they sent down in the *Móñ-kib-va*, and the societies resumed their oblique shuffling dance, and began singing the songs which they sang in the morning. They sidled down the

¹ These greetings are constantly exchanged: "*Háh-au i-tañ-wü-ü*" (May there be plenty in your mother's house), — an ordinary salutation when friends meet; "*Hak'yi-mü ki-wlc-ni?*" (Where are you going, carrying a burden?)

² Almost the same route as that taken by *Ká-kap-ti* in the last circle of offerings at the Snake celebration.

³ *Cüc'-tü-bañ-tü-kwi* (the southwesternmost mountain), which was visited by the *ké-le(s)*, is *Tce-jin-dez-a* (black rock cape, Navajo), and must be fifteen or twenty miles from *Wál-pi* at the lowest estimate. This gives them thirty miles' tramp, and considerable labor at the place. They dig *mó-bí*, the root of the yucca, which is used as a soap in the subsequent head-washings, and also *tii'-ma*, a white gypsiferous clay, used in personal decorations by these four societies, but they say no ceremonies are observed at this distant place. Horses were awaiting them beyond the valley, on which the older men rode and carried the food bundles.

front of the village and back to the Mõñ court, perhaps four times. After going to their homes and bringing their food, they went down into their kib-va. None of the *ké-le(s)* had yet broken their fast.

Many of the principal men warned the observer to keep indoors to-night, and not to look upon any of the processions, lest the snow power should be offended and cause a dry winter. The observer had no opportunity of consulting the *Kwá-kwan-tû* chief, and presumed he had sent the warning; hence the ceremony in the Kwán-kib-va was not witnessed by him, although in the morning Ana-wí-ta, the chief, much regretted this and denounced the officious ones, saying he was chief of that kib-va and had particularly wished the ceremony to be noted in the Americans' books.

No one stirred abroad save the *Kwá-kwan-tû* and *A-allh'-tû*. On making the tour of the village on the flat house-roofs, it was found that every house was dark and no inmate was visible. The two priesthoods mentioned made separate patrols, two, three, six, and eight in each group. Some of the *Kwá-kwan-tû* bore empty coal-oil cans, which they beat with a stick and made a tremendous uproar, while others carried cow-bells. The Horn Society wore tortoise shell and hoof rattles. The limits of the patrols were confined to Wál-pi, but at 8.15 both societies in two separate columns went up as far as the gap at Tewa, leaving a small patrol in Wál-pi. At 8.35 the two columns returned, and thereafter confined themselves to Wál-pi.

The two bands numbered at this time from twenty-five to thirty members each, and no matter how frequently they met, they challenged and greeted each other as they passed. The members of both societies were barefoot, and the reason for dressing the paths for this night's promenade was now apparent. As the night grew later the pace waxed swifter, until, as the Pleiades reached the zenith, both the Horns and the *Kwá-kwan-tû* encircled Wál-pi at a furious run, which they maintained until Orion was in the same position as when the *Tá-tau-kya-mû* finished their song on the previous night, or about one o'clock in the morning.

Then the groups went into their kib-va, although small parties patrolled the village through the whole night.¹

November 14th (Fifth Day). — An hour before sunrise the *Tá-tau-kya-mû* and *Wü'-wü-tcim-tû* marched down to Kwán-kib-va and stood

¹ The explanation of these encircling promenades is the same as of the series of encircling runs made by a single courier, *Ká-kap-ti*, during the Snake celebration. On the first day these two warrior priesthoods described a wide circle in the valley surrounding the mesa and deposited *pā'-ho(s)*, but on succeeding days they narrowed these limits, until on this evening they merely surrounded the houses. These *pā'-ho(s)* announced to the deities their desire for moisture, and every day they became more urgent, and to-night the pell-mell racing through the village simulated the sounds of the driving storms for which they are constantly longing.

on the roofs wrapped in their blankets. Their chiefs and those of the Horn society were clustered round the *Tā-lá-tum-si* holding meal-trays in their hands. All sprinkled the figurine, and the two societies began their fine solemn hymns. The two Horn sentries stood in front of the *Tá-tau-kya-mû ké-le(s)* at the west end of the roof of the Kwán-kib-va.

The two great snow pipes were passed up from the Kwán-kib-va, every one except the *ké-le(s)* smoking in turn. Twelve *Kwá-kwan-tû* then came up, and took the *Tá-tau-kya-mû ké-le(s)* to the *pā-hó-ki* east of the mesa break, returning with them in about fifteen minutes. Then the three *Kwá-kwan-tû ké-le(s)* came up. *Wí-nû-ta* and *Ká-kap-ti* guarded them, and with about twelve of the *Tá-tau-kya-mû* and *Wíł-wü-tcim-tû* went with the *ké-le(s)* to the same *pā-hó-ki* and returned about sunrise, the *ké-le(s)* going down to their several kib-vas. On the first glimpse of the sun the song ceased, and *Ká-kap-ti* took in his hands the *Tā-lá-tum-si* figurine. The *Tá-tau-kya-mû* then filed off toward their own kib-va, and the *Wíł-wü-tcim-tû* followed them. Nearly all the Horns, wearing helmets and buckskin mantles, and some fifteen or twenty *Kwá-kwan-tû* with their helmets but in ordinary clothing, followed. *Ká-kap-ti* went in front of the Horns bearing the figurine of *Tā-lá-tum-si*.

As the *Tá-tau-kya-mû* reached the stairway trail leading out of the western court, they filed down it, all the rest following to the broad terrace, a little west of the group of houses on that end of the mesa. There the *Kwá-kwan-tû*, the *Tá-tau-kya-mû* and the *Wíł-wü-tcim-tû* clustered in three separate groups or irregular lines about one hundred yards apart. The latter two societies on halting began their songs. The Horns scattered among the cliffs between the terrace and the summit, and bounded constantly back and forth among the crags, faithfully imitating mountain sheep. The songs continued fifteen minutes, during which time *Ká-kap-ti* placed the figurine back in its concealed niche¹ from which he took it on the first day. The songs ceased, and the societies returned to their several kib-vas. While the figurine was being deposited, *Ana-wí-ta* and *Wí-nû-ta* remained each in his own kib-va, and there prepared an emetic in a food basin. The basin was nearly filled with water, and in this was crumbled up a handful of the dried herb called by them *ho-hó-ya-âñ-âł*.¹ On returning to their kib-vas all the members drank of this, and then went upon the roof and vomited over the edge of the cliff.

¹ On a subsequent visit to *Wál-pi* an effort was made by the observer to discover this niche, but he could find no trace of it. They would not allow one to descend at the time of the deposit.

² This plant is used in all purification ceremonies in which an emetic is prescribed.

About eight A. M. a fine feast, in which there were six kinds of food, was served in each of the four kib-vas. The *ké-le(s)* then broke their long fast, nor did they seem very ravenous, but for the first time ate among the other members.¹ About one P. M. thirty *Tá-tau-kyá-mû*, naked save a small breech-clout, came out of the kib-va. Their bodies were entirely covered with chrome-colored clayey pigment, and they had a red ochre (*cú-ta*) stripe of two fingers' width across their eyes from temple to temple, and another across the mouth from jaw to jaw. Phallic symbols, most of them of rude execution, were drawn with *cú-ta* on the back, breast, and arms. Several had the same symbol on the back, extending across the shoulders, the tips coming below the ribs and the line reaching to the hips. On some this symbol was reversed, covering the entire breast, and the majority had several of these designs from four to six inches square. Around the neck all wore tufts of rabbit skin with the fur attached, stained with *cú-ta* and fastened to a yucca fibre as a necklace. They had similar tufts attached with yucca to the perforated ear-lobe. All have their hair drawn to the front of the head in a conical coil over the forehead, bound with corn-husk strips, with projecting husks as a substitute for a feather plume. All were barefooted, and in their right hands each carried an ear of corn. *Lés-ma* and another chief carried each a *kél-tsa-kwā*. As soon as each emerged from the kib-va he began singing; one of the members beat upon a small cottonwood drum eighteen by ten inches in size, and they arranged themselves in a group of three or four huddled lines. Using their ears of corn as pointers, they gesticulated² to the women who were gathered on the house terraces. The women shouted back at them in anger, which if assumed was real enough in its action. They also threw water on the group (called *ü-mü'-mi kü-kü-ya*, the group poured upon), and now and then foul-smelling urine was poured upon them from basins large and small. Some of the older women ran in among the group and poured water from a gourd over individual priests. (This is called *ü'-mi kü'-ya*, "Thou I pour upon"). At some of the houses, after the women had emptied all their vessels of fluid and exhausted all their vituperation, they fell to pelting the *Tá-tau-kyá-mû* with melon rinds and other refuse, and flung ashes upon them. During all this the *Tá-tau-kyá-mû* continued their songs, and every woman added her quota of Hopi billingsgate. The group moved from house to house along the front of the village, halting in front of every house group, then, passing round to the east end of the village, came back by way of the street on the north side

¹ Nearly all of the initiation ceremonies were not observed.

² They leaned the head on the shoulder, and made satyric grins, evidently striving to give the face as gross a leer as possible.

and up through the dance court back to the kib-va, in a little short of an hour. Two Horn priests, each with an antler in hand but without helmets, escorted them. The *ké-le(s)* were in the ranks. On passing Kwán-kib-va the *Má-kwan-ta* aspersed them from the *ñá-kwi-pi*, and Wi-nû-ta did the same when they passed his kib-va.

At four P. M. the *Wü'-wü'-tcim-tû* came up from their kib-va singing, old Si-kyáus-ti-wa beating their drum. They divided into two groups, and eighteen members as orchestra clustered around the drum singing. These were naked save the breech-clout; a yucca strip was passed around the head close to the scalp. Their hair fell loose over this fillet, and a tuft of the hair on each side of the head was also bound with a corn-husk. A streak of dull-yellowish clay was drawn across the eyes to the temples, across the mouth to the jaws, and bands of the same pigment, broad as the palm of the hand, surrounded the upper part of the breast and the loins. There were narrower streaks around the leg above and below the knee and on the fore and upper arm. Three short horizontal marks were also drawn on each side in front and just below the chest. Twelve other members formed in a line; six of these were arrayed as those just mentioned, and the last of them, a young lad, carried on his back the *pa-vai-yó-i-ka-ci*, a tablet on which the sun was depicted. Alternating with these six were six others disguised as women wearing old tunic gowns. Süñ-ó-i-ti-wa, who was naked, led the twelve, and Á-mi-to-la, his associate, disguised as a woman, closed the line, each of these two bearing a *kél-tsa-kwa* in the right hand. The rest of the *Wü'-wü'-tcim-tû* carried an ear of corn in the right hand, and in the left hand a singular phallic symbol called *lül'-wa*¹ (vulva). After the dance an effort was made to see these phallic objects, but they were concealed and the chiefs would not show them, nor were they again displayed. The *Wü'-wü'-tcim-tû* all proceeded, singing as they went, to the dance court, where the twelve formed in a broken circle. A Horn sentry preceded and another followed the group of twelve, and when they formed in circle the Horn sentries did not come within two or three paces of each other. On this "circle" being formed all faced in file, and danced in stiff-legged, sliding jerks backward, without lifting the feet from the ground, all holding the right arm extended in front; the hand well elevated, grasping the ear of corn. A circuit being completed, all faced about and again revolved backward. The eighteen already mentioned stood by, clustered round the drummer, singing. A third Horn sentry guarded this group, and the dancers were silent. Meanwhile, women drenched both parties with water and urine, screaming bawdy taunts from the housetops, some of the

¹ Figures of this may be seen on consultation with the authors. They are too realistic for publication.

older women going among the groups and pouring liquid upon individuals, and sometimes thumping them with the empty gourds. Only a few of the younger women and one or two girls were seen throwing water from the roofs; ashes, melon rinds, and other débris were also thrown on this society.

This curious backward circling dance¹ was maintained for an hour, and then all the *Wü'-wü-tcim-tû* except two, one of whom was Kó-pe-li, moved in ordinary procession to their kib-va. These two held a seance of especially obscene language, and to some extent gesture. The two Horn sentries tore the breech clout from these two *Wü'-wü-tcim-tû*, and finally seized hold of them and threw them down with violence sufficient to break every bone in their bodies. The *Wü'-wü-tcim-tû* preserved excellent temper, and, while the guards held the two down, the screaming women rushed down with vessels of water, urine, and filth of all kinds, and drenched and smeared these scapegoats. One of them tried to escape, but the Horn guard brought him back and again threw him down very violently.² It was now quite dark, and the two *Wü'-wü-tcim-tû* were taken back to their kib-va. The Horn escort then returned to their own kib-va. There were no ceremonials held in any of the kib-va, on this night, although the usual patrols of the *Kwá-kwan-tû* and Horns were maintained.

November 15th (Sixth Day). — Shortly after sunrise the *Wü'-wü-tcim-tû* came up from their kib-va and formed in two lines facing each other, the drummer standing between the lines and beating his drum. Three Horn priests, naked save breech clout, and with white decoration on face and body and wearing helmets, were escorts. Pigment decorations of the *Wü'-wü-tcim-tû* were made as on yesterday, but the hair was all loose and there were no female disguises. Süñ-ó-i-ti-wa held a *kél-tsa-kwā* in his right hand and nothing in his left. All the others held a corn ear in their right hand and nothing in the left. In one line were eighteen, in the other thirteen priests. As they began to sing they moved sideways along the front of Wál-pi, at the east end of which they countermarched and passed back,

¹ *Kac-ai-lé-ti-bi*. This term was given to this dance, but the same term is applied to any dance where an emblem is displayed in uplifted hands.

² This rather nasty drama was thus explained: During the *Mam-zrau-ti* celebration in September, these two *Wü'-wü-tcim-tû* were specially active in drenching and besmearing the young maids, and these two Horn sentries called themselves the friends of two of the maids who were so liberally drenched at that time.

The sentries prevented these two from returning to the kib-va until the women had ample opportunity for retaliation. After the women had avenged themselves, Kó-pe-li seized one of their mantles and spread it on the ground, claiming that they should fill it with melons for him, in consideration of having looked upon his nakedness.

always sideways. All sang, and occasionally there was a shout of obscenity to which the women replied in kind and ran among them, as the day before, but there was not so much drenching or throwing of liquid. They all interlinked hands in each line, the right hand with the left hand of the man on the right, palm to palm, the fingers imbricated.

About nine A. M. twenty-one *Kwá-kwan-tû* led by *Ín-ti-wa* filed off to the east through Tewa, and crossing the gap silently continued along on the summit of the mesa for the purpose of hunting and fuel gathering. Several carried bells in their hands, and all bore *pút-ko-hu(s)*, clubs, bows, and arrows, lariats, and food in blankets.

The Horns in ordinary clothing, but wearing buckskin mantles, passed up to the western court, and then the *Tá-tau-kyá-mû* came out, followed by the *Wü'-wü-tcim-tû*. With the Horn priests they formed one long line, and all began moving sideways. In this order they passed down the front of the village, a Horn guard leading the *Tá-tau-kyá-mû*; then came the *Wü'-wü-tcim-tû*, also led by a Horn guard, and then the Horn society led by one of its own chiefs. They countermarched at the east end of the village, and returned to the Moñ court, thence down the stairway trail, going westward. All of these carried implements similar to those of the *Kwá-kwan-tû* already noted, and as they passed down the stairway they shouted jibes to the women, who ran to the edge of the cliffs to shout back their own taunting replies. In all this the Horn escorts were silent. The procession marched off south and west toward the main drainage of the valley, but every now and then halted to dig up some mole or prairie dog, all raising shouts of victory when the small game was found. They were supposed to capture everything they came upon, but no firearms were carried for that purpose. The expeditions of these combined societies were called *ko-mó-ko-i-ca*, fuel-gathering.

Just before sunset the two phallic societies and the Horn escorts returned from their hunt in the west. The game captured by each society was carried separately on the back of one or more of its own members, arranged on crates with great nicety. All other members brought back enormous loads of greasewood. The game was carried down in the various kib-vas, and afterwards distributed among different families as presents from each society by members representing prescribed *Kā-tcl-nās*, called the *Kó-kü-li*.¹ The *Kwá-kwan-tû*

¹ The chief of the *Wü'-wü-tcim-tû* made the tour of the village, accompanying two members of his society representing this *Kā-tcl-nā*, and shortly afterward the chief of the *Tá-tau-kyá-mû*, accompanied by two of his people, did the same. The *Kó-kü-li* is a hunting *Kā-tcl-nā*, of whom much interesting lore is current; the personators wore long loose gowns, in imitation of the deerskin garment which this *Kā-tcl-nā* is said always to wear, and in their hands they carried rabbits and a bow and arrow. The chief announced their approach by shaking

returned from the east about an hour after dark, and an hour or so afterward thirteen of them, in the elaborate costume (noted with the *Tá-ka-mû*, except the black streak over the eyes), carried their game to the dance court and there presented it to the women, making a fine moonlight picture. Constant excursions of the Horn society and the *Kwá-kwan-tû* were made in groups of from two to ten through the early part of the night, and about 10.30 all went to sleep except the regular patrols.

November 16th (Seventh Day). — The *Wü'-wü-tcim-tû*, in two lines, escorted by Horn sentries, passed down the front of Wál-pi about half an hour after sunrise. Both lines faced south, and they danced in a halting, sideling gait five or six yards to the left, then to the right four or five yards, the movement being a short joggling step, keeping time to the rapid drum beats, and maintaining this singular movement they passed along the front of the village, the women pouring down liquid and drenching them as on previous days. Á-mi-to-la, disguised as an old woman called *Wü'-wü-tcim wúq-ti*, danced out and in between the lines, making obscene gestures. Reaching the narrow neck of the mesa break to the east of Wál-pi, they assumed an ordinary gait, and proceeded to Si-tcóm-o-vi. There they resumed their sidelong movement and were drenched with water, etc., by the women of this village. They then returned to Wál-pi and passed sidelong as before along the front of the village back to their kib-va. It was bitter cold, and the younger men shivered and seemed to suffer from their drenching. There was no other public ceremony, nor any secret ceremonies observed in any of the kib-vas. The *Wü'-wü-tcim-tû* made *si-kyá-pi-ki* (a yellow pigment) with great care, the process occupying several hours. A party of ten persons from Zuñi arrived on a visit, but they took no part in any ceremony. There were excursions and patrols of the Horn priests and *Kwá-kwan-tû* as on former days, and patrols during the night.

November 17th (Eighth Day).—An hour before sunrise, while it was yet dark, the *Wü'-wü-tcim-tû* moved sidewise down the front of the village, singing as usual, but no one drenched them as on former occasions. The Horn sentries escorted them, Süñ-ó-i-ti-wa carrying his *kél-tsa-kwā* and all the others ears of corn. *Pā'-ho(s)* (Pl. I. fig. 3) of blue and other colors were made in the Horn and Kwán kib-vas to-day, and two skin tablets (Pl. II. fig. 9) to be worn on the back were prepared by the *Kwá-kwan-tû*.

About eleven A. M. the *Wü'-wü-tcim-tû* emerged from their kib-va in brilliant costume. They had paroquet plumes on the head, bright yellow pigment for body decorations, white kilts, and fox skins

a gourd rattle, and the *Kā-tcl-nā*, in a curious high-pitched falsetto, uttered the call which gives him his name.

hanging from their girdles. They were barefooted, and a rosette of flanges, blue and yellow, about three or four inches in diameter, was fastened a little to the right of the crown of the head. With a Horn escort they sidled through the village and back many times, singing to their drum-beat a very tuneful melody with the refrain "*Mé-ya-la-lol*" repeated many times. There was no drenching to-day, and all the women expressed their admiration at the participants in the procession. There were thirty-two participants in all, moving in two lines in each of which a youth carried the sun-tablet on his back. At half past three the procession returned, and the members disrobed in the kib-va. The *Kwá-kwan-tû* and Horn societies were costumed, and in the forenoon various *pā'-ho(s)* were deposited in the shrines.

The *Tá-tau-kya-mû* were very busy in their kib-va. Every member was shelling corn of the different colors as if on a wager. Each man made a figure of moist clay, about four or five inches across the base. Some of these were in the form of two mammæ, and there were also many wedge and cone forms, in all of which were imbedded corn kernels, forming the cloud and other of the simpler conventional figures in different colors, but the whole surface was studded as full as possible with the kernels.¹ Each man brought down his own *pó-o-tas* (tray), on which he sprinkled prayer-meal, and set his *ká-ii-tû'-kwi* (corn mountain) upon it. He also placed ears of corn on the tray.

Between four and five o'clock the *A-all'-tû*, numbering forty-four, costumed with helmets, white clay decoration and kilts, but barefooted, marched into the Mõñ court, filing to the right as soon as entering, so as to encircle the Mõñ-kib-va, and, as the head of their line passed round the west side of the hatchway and headed toward the passage leading to the dance court, the *Tá-tau-kya-mû* led by Lés-ma began to emerge from their kib-va. The leader passed into the Horn column behind Wí-nû-ta. The next *Tá-tau-kya-mû* stepped in behind Tu-wás-mi, and thus the line kept on up the passageway to the dance court, moving slowly, so that the *Tá-tau-kya-mû* had time to come up their ladder and take their position in the procession, a Horn priest alternating with a member of the *Tá-tau-kya-mû*.

The *Tá-tau-kya-mû* were also in gay adornment, their hair hanging loose. They had body decoration of white clay, and each was barefooted and wore a white kilt. Each carried his tray with the corn-decorated clay mould. The costume was not quite so attractive as that of the *Wû'-wû'-tcim-tû*, but it was bright and effective. This whole line moved sideways, only penetrating the passageway for the sake of winning room. Before it reached the dance court it counter-marched, moving sideways, and again passed round Mõñ court, halting

¹ See "*Ká-ii-tû'-kwi*" in the descriptions and figures of the *Lā'-lā'-kon-ti*, *American Anthropologist*, April, 1892.

when the line extended between the west and east side passages, the line facing north. Two young men of the Horn society wore very gay costumes and personated *He-yáp-au-wû*.¹ Their helmets were beautifully inlaid with a mosaic of split corn ears. Each of these two carried a tray of prayer-meal, and stood in front of the line at the east and west ends. *Lés-ma* and *Wí-nû-ta* took the trays from these two bearers, leaving a large meal-ball in each bearer's hand, and, going to the west end, the two chiefs named sprinkled a broad path in front of the line from west to east and resumed their position at the east end of the line. The two young men (personifying *He-yáp-au-wû*), who had remained standing at the opposite ends of the line, now simultaneously threw their balls toward the ground at the centre of the line. They made capital shots, and the two balls smashed together fairly in the centre. The two fine athletes rushed toward each other sideways with remarkable speed; but passing each other at the centre, they continued to the ends of the line, exchanging places. As soon as they reached the ends they sprang high in the air, and the whole line burst forth in a fine solemn song, to the rhythm of which the deity figurantes performed a bounding step, leaping high in the air with bended legs, and preserving their positions in front of each end of the line. At the end of every stanza the song ceased long enough for the deities to rush past each other, exchanging places, and this astonishing bounding feat was maintained for twenty minutes. The whole line then passed slowly along the front of the village sideways, facing the north, and singing, and all the women came out and helped themselves to the clay moulds and the ears of corn borne by the *Tá-tau-kya-mû*, bestowing many thanks upon the priests. The line turned back at the east end of the village and passed again to the court, still moving sideways, but now facing the south, and as the line reached *Món-kib-va* the *Tá-tau-kya-mû* left the ranks and swiftly went down the ladder. The Horn priests, without stopping, continued to move sideways to their own *kib-va*, which they entered.

Two young men from each of the *Kwá-kwan-tû*, Horn and *Tá-tau-kya-mû* societies, costumed handsomely, each one having a *Ko-ho-ni-no* basket tray, made the rounds of the village before sunset. Each couple moved quite independently of the others, and they went before every house, neither entering nor leaving the ground nor making any sign or call, but all the women were expecting them and brought out a double handful of meal, half of which they cast into

¹ *He-yáp-au-wû*, Storm Cloud deities. These are particularly designated as the nimbus clouds which frequently trail or roll along the mesa summits, accompanied with lightning and heavy rains.

each basket. The young men carried this to their several kib-vas, where it was set on the west end of the main floor.¹

In the Kwán-kib-va the *móñ-ko-hu(s)* and all the fetishes were taken off the walls where they had been hanging and laid on the west end ledge, not concealed, but so placed that they could not readily be seen. Then the floor was swept, and all the *Kwá-kwan-tû* divested themselves of everything except the breech clout, and sat down on the uprise. Ana-wí-ta, however, sat at the west end of the main floor, on the north side of *Kā-tcín-ki*, his back against the ledge. All remained quiet for perhaps fifteen minutes, when a clanking of tortoise-shell rattles was heard overhead, and two meal balls were thrown down the hatchway, striking about the centre of the main floor. These were thrown by Wí-nû-ta and Tu-wás-mi, after which the Horns in full dress descended. As in the afternoon, the chiefs and several other elders wore the fine large ceremonial mantles, and all save the first three wore the *páñ-wa* (mountain sheep) helmets. Wí-nû-ta and Tu-wás-mi had loose flowing hair, and accompanying them was a very old white-haired man carrying a *ñá-kwi-pi* and an aspergill. He wore on his head the horns of the female antelope. Each of the chiefs carried a *tí-po-ni* in his left hand and a *móñ-ko-hu* in his right. These three stood in the centre of the floor facing the ladder, and the rest of the Horns filed around the kib-va and stood upon its three sides (N., W., S.) in double and treble ranks, all upon the main floor. Ana-wí-ta and all the *Kwá-kwan-tû* remained seated throughout, looking on but taking no active part. Each Horn man as he set foot from the ladder uttered the prescribed inquiry whether he was welcome, to which all the *Kwá-kwan-tû* responded in unison "Welcome."

The old man spread a large ceremonial mantle on the floor between the two chiefs and between them and the fireplace, and Wí-nû-ta asked the godfathers to bring their novices, the three *Kwá-kwan-tû ké-le*. The godfathers brought the lads beside the ceremonial mantle on the floor and divested them of their breech clouts, wristlets, and ornaments, so that they were perfectly naked, allowing them to retain only the corn ear which each held in the right hand. They then made them squat side by side, and were particularly careful to see that only the tips of their great toes touched the mantle, then the godfathers retired.

The Horn society now sang a solemn tune, stamping time to the measure with their clanking leg rattles. At certain phrases the old man aspersed the *ké-le(s)* and the six cardinal directions; Wí-nû-ta then pressed his *tí-po-ni*, and an ear of corn, upon the feet, knees,

¹ This meal was used to make the long broad trail in front of the line of the *Kwá-kwan-tû* on the following morning.

breast, back, arms, shoulders, and head of each novice, and the song ceased. All the Horns, except three, then passed up the ladder. Tü-wás-mi prayed, during which he and Wí-nû-ta moved each his *tí-po-ni* up and down, with horizontal circular motions in front of themselves. Wí-nû-ta then prayed, during which the same motions were executed. He then called the godfathers back to the mantle and delivered the *ké-le(s)* over to them. The Horn priests then went up the ladder, each giving a farewell greeting, to which the *Kwá-kwan-tû* responded.

November 18th (Ninth Day). — Directly after the Horn priests left, the *Kwá-kwan-tû* began decorating, painting the line of white along the legs and arms, and renewing the other marks already mentioned. Then all formed a procession. Great care was given to placing the tallest in the centre, with the shorter men toward either flank. They linked arms and sang a curiously modulated song, accompanied by a strange knee-bending, highstepping gesture. All were barefooted, and Wi-kyá-ti-wa, standing in the centre, prompted the others in the proper movements, and they practised song and step for a half hour (from 1.15 to 1.45). A-vái-yo then took his elk horn and went up to the hatchway just outside and sat there as a tyler. The *Kwá-kwan-tû* assembled and sang thirty-two songs, ceasing at 3.30. Prayers were then said by the chiefs, and Ana-wí-ta took a *kél-tsā-kwa*, the others took bells, and *món-ko-lu(s)*, and with these beat a noisy accompaniment to an inaudible song. The words were faintly uttered, but even had they shouted they could scarcely have been heard in this dreadful uproar. This song, Ana-wí-ta said, no one not a *Kwá-kwan-tû* must hear. It was very long and the noise was deafening. After this they prayed. The costume already described was donned, and all, wearing the helmet, except the chief, who was bareheaded, left the kib-va. Just before going up they rubbed off the white clay from the face, and with the white meal received from the *Tá-tau-kyá-mû*, they powdered the face and brightened the complexion, obtaining a capital effect.

Tu-wás-mi stepped in front of Ana-wí-ta as the line passed the Ál-kib-va and Wí-nû-ta followed the rear; the other Horn priests remained on the roof of their own kib-va. Three large bonfires had been made¹ some time previously by four Horn priests, who wore their helmets reversed, the horns curving forward. They likewise wore rabbit-skin rugs wrapped close to the body, the ends tucked in at the girdle, leaving their legs quite free. These four mimicked the actions of wild sheep with great fidelity; never remaining still longer than a moment, and never assuming their natural gait. They were constantly bucking and jumping, and always glancing sharply

¹ Building of these fires not observed.

around. Bucking across the court, they followed one another, sheep fashion in every movement, and gathered in a huddle to peer over one another's shoulders. There were large piles of wood between the bonfires, and over both woodpile and bonfire they went careering, stooping now and then to throw more wood on the huge fires which brilliantly lit up the court. The *Wü'-wü-tcim-tû*, wearing their rosettes, filed in, and wrapped in their blankets sat down near where the Antelope society stood at the Snake Dance (north side of the court). The *Tá-tau-kyá-mû* then came in and sat down between them and the arcade reaching to the back street.

The *Kwá-kwan-tû*, their chief, wearing a magnificent ceremonial blanket, filed in, marched around *Tci'b-mo* and back to the eastward, halting close to the edge of the cliff and facing the bonfires. The *Má-kwan-ta*, with a tablet (*pa-vai-yó-i-ka-ci*) on his back, bore the *ñá-kwi-pi* and an aspergill, and aspersed at certain phrases of the song. *Wi-kyá-ti-wa*, also with tablet on his back, danced in front facing the line, singing the same song, and acting as a fogleman as in the *kib-va*. The fire chief bore a bag of meal, and from the west end of the line sprinkled a broad path in front of it, repeating this act at certain phrases of the song. Just before the melody ended he obliterated the path¹ by sweeping his *kél-tsā-kwā* back and forth across it. It was piercing cold, and the song ceased just at the first streak of dawn, when the *Kwá-kwan-tû* returned to the *kib-va*. The Horn and *Kwá-kwan-tû* made no more public display, and practically their ceremonies were over. About nine o'clock they went home, where they ate their breakfast, but the *Wü'-wü-tcim-tû* and *Tá-tau-kyá-mû* paraded in their sidelong processions throughout the day.

Deferring all attempt at interpretation, the foregoing fairly presents the chief details of the ceremonies, and will enable one to form some conception of their elaborate character.

J. Walter Fewkes.
A. M. Stephens.

¹ Broad trails of meal led to all the *pā-hó-ki(s)*.

EXPLANATION OF THE PLATES.

PLATE I.

Fig. 1. Head of a *ké-le*, novice, with corn husk fillet.

Fig. 2. *1ā-lá-tum-si*, Dawn Woman. Face flat, yellow color ; hair black. Mantle white ; girdle white ; size eighteen inches high, ten inches across base. View when image placed on the *Món-kib-va* facing west.

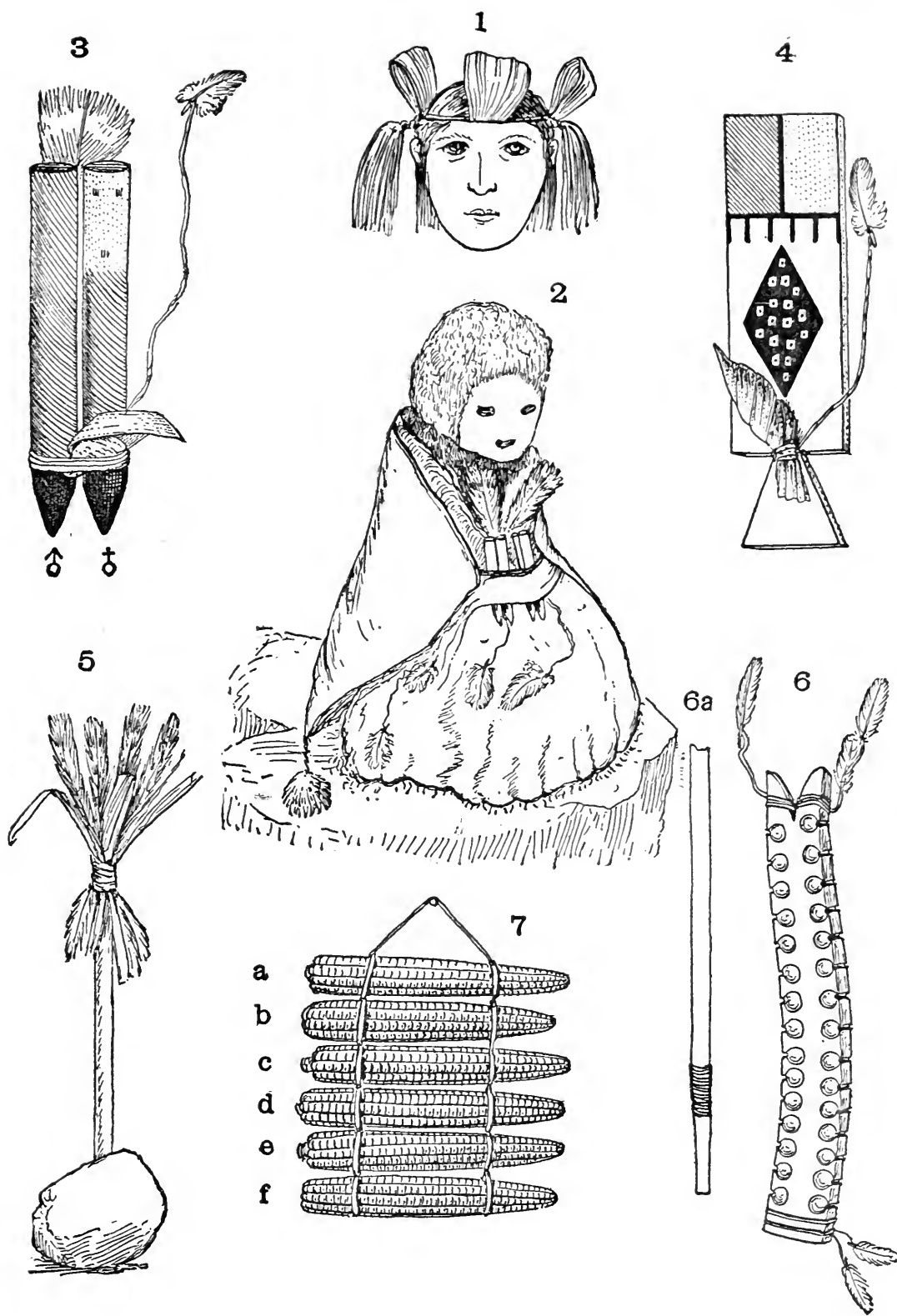
Fig. 3. *Pā'-ho*, sacrificial emblem.

Fig. 4. *Kaiü-pā'-ho*, corn *pā'-ho*. Buried by *Ana-wí-ta* in his field as an offering of the *Kwá-kwan-tú* who alone, it is said, are permitted to see it. *Nü'-ci-a-ta* turned upward, out of regular position.

Fig. 5. *Á-to-ko-pü-hü-nā'-tci*, standard of the *Tci-vá-to kib-va*. Size forty inches high. Crane feathers and corn husks tied to the top.

Figs. 6, 6a. *Pi-lán-ko-hu*, fire slab ; and *pi-lan-kón-ya-ta*, spindle. Size of 6, $16 \times 1\frac{1}{4} \times \frac{1}{2}$ inches. Yucca shreds tied about Fig. 6a unite the two parts.

Fig. 7. *Na-na-ni-vo-ká-ü*, the six direction corns : *a*, sweet ; *b*, black ; *c*, white ; *d*, red ; *e*, blue ; *f*, yellow : *a* corresponds with the below ; *f*, with the northwest. The invariable sequence for colors and cardinal directions is the same as in Plate II. Fig 12.



THE NĀ-ÁC-NAI-YA.

PLATE II.

Figs. 1-4. Representatives from about forty forms of *món-ko-hü* in the Tci-vá-to kib-va.

Fig. 1. Size, $15 \times 2\frac{1}{4} \times 1\frac{1}{2}$ inches.

Fig. 2. " $20 \times 2\frac{1}{4} \times \frac{3}{4}$ "

Fig. 3. " $18\frac{1}{2} \times 2 \times \frac{3}{4}$ " Head rounded, knob-like, $1\frac{1}{2}$ in. thick.

Fig. 4. " $15 \times 1\frac{1}{2} \times \frac{3}{4}$ " " " " " " "

Figs. 5-8. Other forms of *món-ko-hü* hanging on Món-kib-va walls. Size $12 \times 3\frac{1}{2} \times \frac{1}{2}$ inches; painted white. Feathers from hawk wings.

Fig. 9. *Pa-vái-yo-i-ka-ci*, skin tablet. Size, 7×15 inches; border corn husk; fringe, red horsehair. Twelve dependent feathers hang below. The two feathers on each corner above, red; eagle feathers on lower end. The former project 9 inches; the latter, 14 inches. A larger bundle of hawk feathers is tied to the middle of the upper side.

Fig. 10. *To-kó-na-ka*, helmet. Basket and gourd colored white, with clouds painted with shale (black). Size, 12 inches high, 7 inches in diameter. Three *na-kwá-kwo-ci*, stringed feathers, in front.

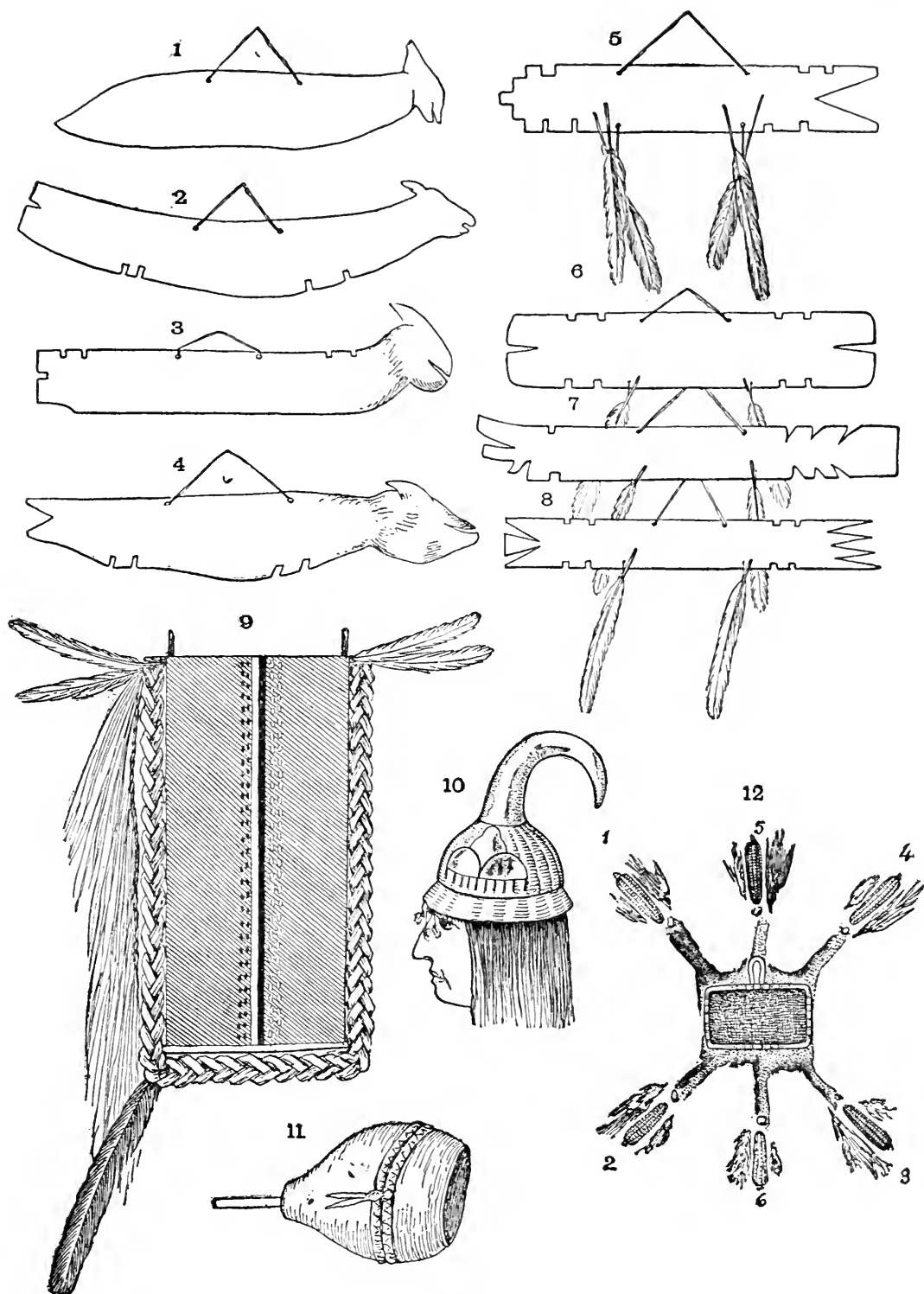
Fig. 11. *Nü-vá'-tco-ño*, Snow pipe. Bowl surrounded by double fillet of corn husk; mouth opening $2\frac{1}{2}$ inches in diameter, $4\frac{1}{4}$ inches long; stem, $3\frac{1}{2}$ inches long.

Fig. 12. Diagram of the *ñá'-kü-yi póñ-ya*, charm altar. The numbers 1-6 refer to the directions N. W., S. W., S. E., N. E., above and below. The ceremonial names applied to each of the objects placed at these points are given in the following table:—

1. <i>Ta-wa mā'-nā</i> (sunmaid).	<i>Kwi-nt-wi ka-ü.</i>	<i>Kwi-nt-wi-owa.</i>	<i>Si-kyá-tci.</i>
Yellow-wing blackbird.	Yellow ear of corn.	A small pebble.	The yellowbird.
2. <i>Lü-kiü'tc-ka-na.</i>	<i>Té-vyüñ-a ka-ü.</i>	<i>Té-vyüñ-owa.</i>	<i>Tco-ro.</i>
Mountain jay.	Blue ear of corn.	A small pebble.	The bluebird.
3. <i>Mü-rín-ya-we.</i>	<i>Ta-tyüka ka-ü.</i>	<i>Ta-tyuk-owa.</i>	<i>A-asy-íya.</i>
Red shaft woodpecker.	Red ear of corn.	A small pebble.	Robin.
4. <i>Pó-si-wu.</i>	<i>Hó-po-ko ka-ü.</i>	<i>Hó-pok-owa.</i>	<i>Kwü-ku-tü.</i>
Magpie.	White ear of corn.	A small pebble.	Not determined.
5. <i>To-kiü'tc-ka.</i>	<i>Ó-mi ka-ü.</i>	<i>Ó-mi o-wa</i>	<i>Tü-vá-tci.</i>
Crow blackbird.	Black ear of corn.	A small pebble.	Not determined.
6. <i>Hót-ko.</i>	<i>At'-kya-mi ka-ü.</i>	<i>At-kyam-owa.</i>	<i>Tü-püé'-kwa.</i>
Whippoorwill.	Ear of sweet corn.	A small pebble.	Rock wren.
Bundle of feathers.			

Aside from these ceremonial designations, the ears of corn are also called:—

- | | |
|--|---|
| 1. <i>Si-kwañ-pü-k-üü</i> , Yellow corn. | 5. <i>Ko-kám-ka-ü</i> , Black corn. |
| 2. <i>Các-kwam-pü ka-u</i> , Blue corn. | 6. <i>Tü-wák-tci ka-ü</i> , Sweet corn, but literally <i>Tü-wa Kā-tct-nā</i> . Earth <i>Kā-tct-nā</i> corn. |
| 3. <i>Pa-lám-pü ka-ü</i> , Red corn. | |
| 4. <i>Kü-etca-ka-ü</i> , White corn. | |



THE NĀ-ÁC-NAI-YA.

OBSERVATION OF PRIMITIVE RITUAL.

THE second number of "A Journal of American Ethnology and Archæology," the organ of the Hemenway Southwestern Archæological Expedition, contains a most interesting and instructive account of summer ceremonials at the Tusayan pueblos, by J. Walter Fewkes. The great merit of Dr. Fewkes has been to call attention to the importance of making a minute record of ritual. It is now evident that all American tribes, in so far as they preserve their primitive conditions, — perhaps it may be said all uncivilized races, — possess an elaborate ceremonial, with a calendar of ceremonies as precise and determined as those of mediæval Christianity. The character of these observances makes it self-evident that they belong in principle and in the main to pre-Columbian American life, however contact with Christianity may have caused variations. As regards the remains of ancient ritual still capable of record, the importance cannot be overestimated of making investigation while there is still time. The few brief years ought to be utilized. It is not only for America that the work needs to be done. In Australia, in Africa, in all regions where primitive life continues to exist, there is almost a complete absence of information respecting the detail of ritual, in which alone is to be sought the explanation of the religious life.

In regard to primitive psychology, the information already secured will modify general views heretofore entertained. No one of the hypotheses respecting the origin and development of religions and mythologies will prove capable of defence in all aspects. With respect to American tribes, every new piece of knowledge tends to confirm the opinion that their conceptions represent an earlier stage of progress than any of which we are informed by the early records of Europe and the Orient. In promoting the completion of this record lies the opportunity of folk-lore societies. It is to be hoped that the occasion will not be thrown away, and that the generosity of Americans will be adequate to assist the self-sacrifice of students who are willing, for a small remuneration, to sacrifice to anthropological science the best years of their life.

W. W. N.

IROQUOIS NOTES.

ALL the Iroquois were firm believers in witches, and their tales of these are many. The two following I had from Albert Cusick, recently ordained as deacon by Bishop Huntington, and who still resides among the Onondagas.

A man, whose brother was very sick, suspected the witches of causing his illness. He tried to find out who they were, and where they met, so he went to an old woman, and told her he wanted to be a witch. She said: "If you are very much in earnest you may be, but when you begin you must go to your sister and point at her. Then she will be taken sick, and after a time will die." So he went and told his sister, and they arranged a plan. She was to pretend to be ill after he came home, and let this be known.

When night came he started for the place of meeting with the old woman, but as he went he now and then broke off a leaf, or a bit of underbrush. All at once the old woman sprang into a tree and clung to it; and as she turned around she was a great panther, with sharp teeth, long claws, and glaring eyes. As she spit and snarled at him he was terribly frightened, but pretended not to be afraid. So she came down as an old woman again, and said: "Did n't I frighten you?" "Oh, no," he answered; "I was not a bit afraid. I would like to be like that myself." So they went on, and as they went he broke the brush here and there.

After a time they came to an open place in the woods, where were gathered many old men and women, and some young women, too. He was surprised at those he found there. There was a little kettle over a fire in the midst of the place. It was very small indeed, not larger than a teacup. Over it hung a bunch of snakes, from which blood dripped into the kettle, and of this all drank a little from time time. He pretended to drink, and after that looked carefully about to see who were there. They did many things, and took many shapes, and frequently asked what he would like to be. He said: "A screech owl." So they gave him an owl's head, which he was to put on later. They told him when he had this on he would be able to fly like a bird. He imitated the owl's cries and movements, and they said he would be a boss witch. When he put on the head he seemed to lose control of himself, and it took him over the trees to his brother's house. At the same time the meeting broke up, and the witches went off in various shapes, as foxes, wolves, panthers, hawks, and owls.

When he came to his brother's, all in the house were scared at the noise of an owl on the roof, for he made sounds just like one. Then

he took off the head and went into the house. He pointed at a dog, instead of his sister, and the dog sickened and died. His sister pretended to be sick, as they had agreed, and the witches came to see her. They mourned for her, just as though they had not intended her death, and talked about her illness everywhere.

The next day the young man got the warriors together, and told what he had seen. They consulted, and armed themselves, agreeing to follow him that night. The band went through the bushes and trees, finding the way by the twigs and leaves he had broken. They knew the spot, which was on their reservation, and when they reached it the witches' meeting had begun. They had officers and speakers, and one of these was making a fine speech. He said if they killed any persons they would go to heaven, and the Great Spirit would reward the witches well. They might save their victims from much evil by killing them, for they might become bad or unfortunate. If they died now they would go to the Good Spirit. While he was speaking the young man gave a sign, and the warriors rushed in and killed all the witches.

The other story follows. An old woman lived with her grandson, but went away from home every night. There was a loft in her house, where she went every evening, but she would not let the boy go. He asked many times where she went, but she would not tell. When he seemed asleep she was off at once, and if he woke up when she returned, he heard curious sounds on the roof before she came in. Once, while she was away during the day, he thought he would find out what he could, and so he climbed into the loft. There was a hole in the roof, and in one corner of the loft there was a round chest of bark. In the bottom of this he found an owl's head. "Ah! this is very fine," said he. "These will make good feathers for a hat." So he put the owl's head on his head. At once he lost control of himself, and the head flew off with him. He did not know what would happen, but seemed and acted like an owl. Away he went, through the air, to a house where a sick woman lay, and flew all around it. A very crazy-acting owl was he, as any owl might have been in the sun. He tried to stop himself, but could not. He caught hold of sunflowers, but they came up by the roots. He caught hold of bushes, and they did the same. At last he flew into the house and fell among the ashes, where the frightened people caught him. They found nothing but a small boy and an owl's head. He told his story, and thus a witch was found out.

A little after the New Year the Onondaga witches are got rid of by a feast and ceremonies, instead of by the tomahawk, as in early times. The firing of guns helps greatly in this, but I do not think silver bullets are ever used. Sometimes the firing takes on a danger-

ous form. I need not go into this farther, but will allude to what David Cusick said in his history of the Six Nations. He tells of a man who "drew hair and worms from persons whom the witches had blown into their bodies. It was supposed that the Skaunvatohatihawk, or Nanticokes, in the south, first founded the witchcraft. Great pains were taken to procure the snakes and roots, which the stuff was made of, to poison the people. The witches formed into a secret society; they met in the night and consult on various subjects respecting their engagements; when a person become a member of their society he is forbidden to reveal any of their proceedings. The witches, in the night, could turn into foxes and wolves, and run very swift, attended with flashes of light. The witches sometimes turn into a turkey or big owl, and can fly very fast, and go from town to town, and blow hairs and worms into a person; if the witches are discovered by some person they turn into a stone or rotten log; in this situation they are entirely concealed. About fifty persons were indicted for being witches, and were burnt to death near the fort Onondaga, by order of the national committee." The Onondaga name for the Nanticokes is Skaun-yah-tah-te-ha-ne, "People over the water."

Albert Cusick tells me that the old Tuscaroras had a custom which they supposed would keep their teeth white and strong through life. A man caught a snake, and held it at length by its head and tail. Then he bit it through, all the way from the head to the tail, and this kept the teeth from decay. I think the Onondagas have a white man's dislike for these reptiles.

Mrs. Erminnie A. Smith tells the story of the turtle which was fat and lazy, and had a blister on its shoulders, under the shell, from walking in the hot sun. At last he threw off his shell, and after various transformations became a man. When an Onondaga now wishes to make fun of one of the Turtle clan, he says: "Oh, you are only a blister on the back." A Seneca, in making a speech on the Tuscarora Reservation in 1891, said: "I am a Turtle, and the Turtles never wash their necks." The clans are not called directly by their totem names. The Eels are "People of the rushes," and the Snipes are "Big Legs," or "People of the sand." In the account of the nine Iroquois clans, more than two hundred years ago, the same thing will be observed. Among Indian nations the Onondagas term the Cherokees, T'kweⁿ-tah-e-u-ha-ne, "People of a beautiful red color."

In Mrs. Smith's story of one of the pigmies he calls himself Goga-ah, "I am a little fellow." Cusick tells me the true meaning is "I am a story," or fable; that is, "The people will tell stories about me." The haunt of the Onondaga fairies is in a ravine just west of

Onondaga Valley. There is an exposed and precipitous bank of boulder clay where they delight to slide down. Some large stones project from this, and they like the bounce this sometimes gives them. They did not often appear to the Indians, but did many things for them. The Onondaga name, Che-kah-ha-wha, means "Small People."

The Indians were made by the Great Spirit, Sone-yah-tis-sa-ye, "The One that made us," and of red clay. This is why Indians are red. The white man was afterwards made of the foam of the ocean, and so is white. Ta-en-yah-wah-ke, the Holder of the Heavens, is a name used in religious ceremonies only at the White Dog Feast. In others the term Sone-yah-tis-sa-ye takes its place, and is often used by Christian Indians. Ha-wen-ne-yu, or God, "One that rules in all things," is commonly employed by the latter, and this name originated with the French missionaries.

The story of the ducks drying up a small lake by which Hiawatha stood is placed farther west by the Onondagas than in Mrs. Smith's version. They refer it to a dried-up pond among the Tully Lakes, a little south of their reservation, and this illustrates a common tendency to connect stories with places close at hand. In the same way that of the Stone Giant and his pointer, related by David Cusick as happening in Canada, is assigned by the Onondagas to one of the Green Lakes near them. They have three local legends, at least, of the Stone Giants.

A curious and pathetic incident is told in the Relation of 1670. Father Fremin had baptized a young Seneca woman, in 1669, who afterwards died. Her pagan mother was insensible to his consoling words, and said: "Thou dost not understand. She was a mistress here, and had at her command more than twenty slaves, who are still with me. She never knew what it was to go to the forest to bring wood, or to the river to draw water. She knew nothing about housekeeping." So her mother was troubled as to her lot in Paradise, as the first and only one of her family there. She wished the good father to instruct and baptize a slave who was sick, that she might follow her at death, and take care of her. Aside from the pathos of the story, it interested me as showing a luxurious phase of savage life to which we are not accustomed, but it led Albert Cusick to speak of a tradition told by the old people.

It does not seem probable that such a custom could ever have existed, but the account is this: A mother sometimes hid a child at birth, keeping it from all human eyes until maturity, that it might be preserved absolutely pure. If different families had thus kept a boy and girl, they were married, if possible, when of suitable age. They were termed Ta-neh-u-weh-too, "Hidden in the husks." If thus

covered in the husk, and kept from evil, they were capable of doing great good. Goodness has a prominent place in Iroquois esteem, and on this is founded a peculiar kind of chieftainship. This was obtained by good and benevolent works, and could not be taken away or inherited. They were "pine trees rooted in the sky." Though they had no successors, they sat in the Grand Council, and the practice still exists, some of these chiefs having been known to me.

Most writers follow Schoolcraft in supposing that the Oneida Stone, now in a cemetery at Utica, N. Y., is the true one, but from his own account there may have been several. It is believed by some of the nation that those who went to Green Bay took the traditional stone with them. A visitor at the Oneida Castle, in 1796, said that a chief "regarded the Oneida Stone as a proper emblem or representative of the divinity whom he worshipped. This stone we saw. It is of a rude, unwrought shape, rather inclining to cylindrical, and of more than a hundred pounds' weight. It bears no resemblance to any of the stones which are found in that country. From whence it was originally brought no one can tell. The tradition is that it *follows* the nation in their removals. From it the nation is derived, for Oneida signifies the *upright stone*. When it was set in the crotch of a tree the people were supposed *invincible*. It is now placed in an upright position on the earth, at the door of the old man's house. A stout man can carry this stone about forty or fifty rods without resting." Sir William Johnson said the Oneidas gave him, as their emblem, a stone in the crotch of a tree, and about the same time they thanked him for setting the Oneida Stone upright.

In early days reverence to remarkable stones was more common than at a later period. The stone heaps are well known. In going from Cayuga to Onondaga, in 1666, an Indian cast a stick upon two round stones, which were covered with symbols of superstition. He said, "Koue! askennon eskatongot!" Which means, "Hold! this is to pay my passage, in order that I may proceed with safety." On some stones tobacco was laid as an offering. Tobacco is still burned at Onondaga to procure rain, and is always acceptable to the Thunders and other inferior divinities. On Schoharie Creek, the heap on which the Indians cast stones gave name to the Stone Heap Patent. There were several of these piles in Columbia County, and others in Western New York.

I have alluded to the Stone Giants. One of these lived at Cardiff, a little south of the Onondaga Reservation. Once he was like other men, but became a glutton and cannibal, and increased in size. His skin also turned into hard scales, so that arrows would not penetrate it. Every day he came, caught an Onondaga, and ate him, so that the people were dismayed. At last they made a road through the

marsh, with a covered pitfall in it, and allowed the giant to chase them by this path. He fell into the pit and was killed. When the noted "Cardiff Giant" was exhumed, the Indians were sure it was the big stone man, their ancient foe. Jut-ne-yah-hoo is the Onondaga name for a single Stone Giant.

David Cusick gives the story in a different way in his quaint history. In a note he says that they learned to eat raw flesh, and made their skins hard by rolling in the sand. I have always regarded the story as relating to the mail-clad Europeans, especially as he adds that it was said that Sir William Johnson had a picture of the giant, possibly one of his knightly ancestors.

I quote the Tuscarora historian's account. "About this time a powerful tribe of the wilderness, called Ot-ne-yar-heh, that is Stonish Giants, overrun the country, and the warriors were immediately collected from several towns, and a severe combat took place, but the warriors were overpowered and the people fell at the mercy of the invaders, and the people were threatened with destruction, and the country was brought to subjection for many winters. As the people have been reduced so often they could not increase. The Stonish Giants were so ravenous that they devoured the people of almost every town in the country; but happily the Holder of the Heavens again visits the people, and he observes that the people were in distressed condition on the account of the enemy. With a stratagem he proceeds to banish their invaders, and he changes himself into a Giant, and combines the Stonish Giants, he introduces them to take the lead to destroy the people of the country: but a day's march they did not reach the fort Onondaga, where they intended to invade, and he ordered them to lay in a deep hollow during the night, and they would make attack on the following morning. At a dawn of the day, the Holder of the Heavens ascended upon the heights, and he overwhelms them by a mass of stones, and only one escaped to announce the dreadful fate." He adds: "The hollow it is said not far from Onondaga."

He gives another story of a Stone Giant and a hunter, placing it in Canada, while the Onondagas assign it to the curious Green Lake west of Jamesville. The story was given to me as now told among them. The Stone Giant chased the hunter into the ravine, where the steep rocks rise two hundred feet on three sides of the pond. In the steepest part there is a natural stairway, by which the hunter reached the top before the giant was at the base. He looked over the ledge to see what would be done. The giant came and gazed around. Not seeing the man, he took from his pouch something which looked like a finger, but was really a pointer made of bone. With this he could find anything he wished, and so was a

successful hunter. As he climbed the rocks, the man reached down and snatched away the pointer before the owner saw him. The giant piteously begged him to restore it, promising him good luck and long life for himself and friends, but the man ran off with it, and left him there, unable to find the way. His friends interceded, and told him to accept the giant's good offers, and not incur his enmity ; so they went and found him at the lake. He received his pointer again, promising to eat men no more, and good luck followed the man ever after.

The legend of the serpent and the Senecas, related by David Cusick, Hosmer, and others, was varied by Captain George of the Onondagas. The story always belongs to Canandaigua Lake, but he gave the snake but one head. A boy found it in the bushes, and it was so pretty with its stripes and spots that he took it home, keeping it in the house, and feeding it constantly, so that it became quite dependent on him. It grew very fast, and he made a bark inclosure for it. As it became still larger he placed it on the poles of the cabin overhead, and then had to hunt to get it food. When it was so large that the poles would not support it, it came down and lived out of doors. It became larger yet, and the warriors had to bring game for its increasing appetite. It took a whole deer for a single meal. Then it lay in a circle around the camp, its head and tail overlapping across the path. It began to eat the people themselves, as they sought to pass, and they tried to kill it, but in vain. When all had failed, a small boy said he could do this, but all laughed at him. He told his uncle to make him a bow of basswood, and a red willow arrow. "Ho ! ho !" said the warriors, "what weak weapons are these !" The boy dipped the point of the arrow in a young woman's blood, and thus prepared went close to the serpent. He looked along its side awhile, and then said, "I think his heart is just there." He shot at it, but the arrow did not even go through the skin ; it only clung to the scales. Then it seemed alive, and began to twist and turn. Little by little it entered the skin, passed through the flesh, and at last reached the heart. The serpent was in distress, in great distress. He rolled down the hill into the lake, and swallowed a great deal of water, making the lake roll and foam in his agony. He vomited forth men, dead and alive, but at last became exhausted and died in the waves. Then the people were free from fear. There are some local questions connected with this which need not be now considered. David Cusick spreads the story over thirty years, leaving only a young warrior and his sister as survivors. A dream shows the warrior how he can succeed. There are many of these serpent stories.

SUPERSTITIONS IN GEORGIA.

IN the year 1877 I knew a family by name of Proctor, who came from one of the southeast counties to my home near Savannah. They were illiterate and lazy, and firm believers in witchcraft, magic, ghosts, etc. Their superstition actually terrorized them; they were afraid to work or remain idle; afraid to go or come; afraid of medicine and doctors and preachers, and the "spells" and "enchancements" that they would relate were a source of amusement to the entire community. They lived on a very poor, small place they "farmed on shares," and made a bare subsistence, helped out somehow by kind neighbors, though this assistance they were fearful of accepting.

Over the door was the conventional horseshoe; every member of the family wore an amulet, — one a nail suspended from the neck by a cord; another a tiny bag of rhubarb and camphor gum, renewed monthly; another a bit of wax, allowed to harden on a string. These were for individual protection, while "to keep witches off the place," a black bottle containing iron nails was buried under the front doorstep.

Being informed that one of the children was ill, I went down to Proctor's, and the mother greeted me with the mournful information that "Mikey was bound to die. I've knowed it all along. All las' week the moaning doves was cooing around the house, and this morning one come in at the window right by Mikey's head, and cooed and mourned. I did n't dare scare it away, else a witch would have put a spell on me."

"Mikey" did n't die before he grew old enough to go "out with the boys," and become a drunkard.

Mrs. Proctor was a "wart doctor." She had several remedies for warts. One was to rub the wart with a small piece of very fat salt pork, bury the pork, and with its decay the wart would disappear. Or, tie a cord around the wart, over which she had muttered some incantation, and when the cord slipped off, as it must in a few days, the wart would also go.

These people frequently saw ghosts, and told thrilling tales of what they observed. They were regarded by the negroes with considerable awe, probably because they were the only whites in the region who manifested any superstition.

One negro woman suffered with a pain in her side, which she firmly believed to be the work of a witch. To exorcise the pain, when it grew severe, she went out into the yard, got on her knees in the sand, and making the following figure of as large dimensions as

she could without moving, muttered words to herself that I could never find intelligible, indeed, barely audible, and she would never enlighten me when I asked what she said. Below is the figure she made, very slowly, with her eyes "set," and an intense expression on her face. When she had made a certain number of lines the pain ceased, she said. It appeared that the same number was not always requisite.

When the country women make soap they always make it on the increase of the moon, as soap made on the wane of the moon loses its strength, — in fact, is not good from the beginning.

A very common superstition is to hang upon a tree or bush, where it was found, any snake that may be killed, to induce rainfall. During a drought I have known people to search for a snake that they might kill it, hang it up, and thus secure the needed showers. It is only among the very common, illiterate people and negroes that these beliefs obtain, but they are impossible to eradicate, even by Northern educators; for, since the war, during the past twenty years, there have been five male and female teachers at work among them constantly. These negroes have enjoyed a large share of the Peabody fund; they have had as good, and in many cases better churches, schools, and instructors than the whites, and notwithstanding the fact that a great number have a familiar acquaintance with more than the rudiments of an education, they are bound down by a superstition as evil in its influence as any institution that may or may not have afflicted them in the past. They are surrounded by a community of intelligent, refined, educated, traveled, and cultured whites: but three miles removed from any white settlement is the negro portion of Liberty County, in which county there are three blacks to every white. In this settlement the grossest superstition and voodooism prevails, with the most horrible orgies in the very churches that have been built for them, and in which they have been taught for twenty years by a Boston missionary. It was only two years ago that they selected one of their number for Christ, another for King Solomon, and a notoriously unchaste female for the Queen of Sheba. The three orgies instituted and led by these frenzied negroes, and joined in by the terrorized contingency, put to shame anything described in print. It died out, to a degree, in a year, at least that particular fever; but strange mutterings of a coming stormy repetition fill the whites with grave apprehensions.



Ruby Andrews Moore.

THE DOOM OF THE KATT-A-QUINS.

FROM THE ABORIGINAL FOLK-LORE OF SOUTHERN ALASKA.

THE following story I obtained nearly thirty years ago, while collecting the folk-lore of the South Alaskan tribes. The Stickeens, from whom I had this story, live at the town of Wrangle, near the mouth of the Stickeen, a large river which rises in British Columbia, and after flowing through Alaska falls into the sea at the town above mentioned. *Sticks* is the name for the interior Indians, while *Kcen* is the word for water, or river, among the coast Indians; so the term signifies "The people living on the Sticks River." Every summer these coast Indians go up this river to trade, and at the same time lay up their winter stock of salmon; for regularly every season, in order to deposit their spawn, this fish runs up this stream and its tributaries. Not only do they go to fish, but also to meet these Sticks, who bring down their furs in order to trade. Over a hundred miles up this river is a large flat, with considerable open land. On this clearing stood a few houses belonging to the chief of the coast tribes, who, like his fathers, on becoming chief, took the name of Shakes. Consequently the name of this small town was *Shakes-heit*, that is, Shakes-house. At this place most of the trading was done, although the coast tribes often visited the others in their own country.

Several miles below this village was another large flat, on which the wild fruits used by this people grew in unlimited abundance. To this place, during the summer months, they used to come and get a supply of these fruits, which they dried and stored for winter consumption. Along the side of this flat the river ran in a straight line for a quarter of a mile, turning suddenly to the right, on the upper end, and in the same manner to the left at the lower end of the flat. In a line across the flat and the river stood a number of rocks, two large ones and three or four smaller ones. Excepting the two larger ones, which stood in the middle of the river, these stones were near the shore, or on the level ground beyond. The lesser ones were shaped like pillars, while the two larger ones varied a little, and assumed something of a triangular form. These rocks appear so strange that it is impossible for any one to pass up or down the river, by boat or steamer, without wishing to stop in order to examine them closely. A geologist or student of natural history would have little difficulty in solving the problem, and explaining why the rocks stand as they do, like stepping-stones for some giant to cross. He would see that the rock, which on one side forms the

river-bank and bounds the plain, formerly extended across, making a lake above, with a waterfall over this ledge, which by some upheaval, probably, had blocked up the river, forming the above-mentioned lake, in which has been deposited an immense amount of sediment brought from above. By and by, through advancing ages, the river in its downward flow, laden with ice in the spring and with timber and sediment in summer, would wash away this barrier, leaving here and there a few patches of harder rock, which finally, by the continued action of the water, became rounded into their present shape. As a natural consequence, the weakest part of this barrier would give way first, which would drain the lake, and gradually form a new channel for the river, leaving the other portion dry, with its pillar-like rocks. Hence the origin of this large strip of flat land and these strange rocks.

If any person had been on this river, as I was in 1862, and had asked any of the Indians, fishing up and down, how these stones came to be there, the answer would have been: "These stones are Katt-a-quin and his family." If asked who this person was, they would have given the following legend, long preserved among this people, together with many other tales:—

Katt-a-quin was a chief among the Tlingit. He lived very long ago, our fathers tell us, so long that no man can count the time by moons nor by snows, but by generations. He was a bad man, the worst that ever lived among our people. Not only were he himself and his wife bad, but the whole family were like him. They were feared and shunned by every one, even by little children, who would run away screaming when any of the family came near. Nothing seemed to give them so much pleasure as the suffering of other people. Dogs they delighted to torture, and tore their young ones to pieces. Most persons love and fondle a nice, fat little puppy, but not so the Katt-a-quin family; when they got a nice puppy it was soon destroyed by hunger and ill-usage.

When the people met their neighbors from above, at Shakes-heit, if Katt-a-quin came there, he generally spoiled the market, and if he could not get what he wanted by fair means, he would take it by force. The people, seeing this, would pack up and leave. So tired had they grown of the family, that the rest of the tribe had decided to make them all leave the village, or, failing in that, endeavor to get clear of them by some other means. But before doing anything of that sort, they were delivered in a way terrible and unthought of. From old versions of the story, it appears that the people had become so disgusted with the family that when they wished to go hunting, or to gather wild fruit, they would strictly conceal their object and the direction of their journey from those whom they disliked.

One morning, while all were staying at Shakes-heit, they made up their minds to go to the large flat where these rocks stand, and lay in a stock of wild fruits for winter use. So in order that none of the Katt-a-quin might come, they all left early and quietly. When the others got up, which was far from early, as they were a lazy lot, and found that they were left alone, they were displeased at not being asked to go along with the others. After a time they all got into a canoe, and went up the river in order to find the rest, which after a while they did, by finding their canoes hauled up on shore.

After this they also landed, and began to pluck berries ; but finding that the people who preceded them had got the best of the fruit, they gave up picking in disgust, and were seated on the shore when the others returned, having, as might be expected, plenty of fine fruit. Seeing that the rest had a fine supply, and they themselves nothing but sour, unripe stuff, they asked for a few, which the others gave them ; at the same time saying that they should not be so lazy, as they might also have got their share of good ones. After a while, the old fellow demanded more of the best fruit ; this the people flatly refused, saying that the late comers ought to go picking for themselves.

Just then a number of the first party, who had gone in another direction, returned with baskets full of nice, large, and ripe fruit. Seeing this, the whole family of the Katt-a-quins went and demanded the whole ; this the others refused, saying they had no idea of toiling all day gathering fruit for such a worthless, lazy set as they were. A scuffle began, which ended in the family upsetting all the fruit, and trampling it under foot in the sand, thus destroying the proceeds of a long and hard day's work.

Seeing all this, the people made a rush, some for their bows and arrows, others arming themselves with whatever came to hand, all determined to wreak vengeance on those who had caused the destruction of their day's labor, and whom all disliked.

Seeing this turn of affairs, and the determination of the people, the offenders knew that their only safety lay in getting aboard their canoe, and going down the river before the others could follow them. This they did, leaving in their hurry one or two of their children behind them. But a new and terrible retribution awaited them. When they reached the middle, Yehl or Yethel, who had been watching their conduct, turned them in an instant to these stones, and placed them where they now stand, to be an eternal warning to evil-doers. The largest one is Katt-a-quin. The next is his wife, and the small stones in the land and in the water, his children. What is seen is only their bodies ; their souls, which can never die, went to See-wuck-cow, there to remain for ages, or until such time as they have

made reparation for the evil done while in the body. After this they will ascend to Kee-wuck-cow, a better land. Such was the doom of the Katt-a-quins. As our fathers told the story to us, said the Tlingit, so I tell it to you.

Before finishing this paper, I think it necessary to say a few words on the ancient ideas of these people with regard to the Deity. The Great Spirit, the creator and preserver of all things, in all his works of creation and providence, assumed the form of a raven; whence his name, Yehl or, as some spell it, Yethel. He was ever ready to reward the good, while punishing the wicked. Thus he turned the Katt-a-quins into pillars of stone. What to them was an affliction served as a monition to lead others to spend virtuous lives. After death the spirits of these would be taken directly to a beautiful country above, called by them Kee-wuck-cow, where they lived in happiness. As for the bad, after death the spirit went to a dark and miserable place in the dense primeval forest, where it remained for ages as an atonement for the evil done during life. This condition was known as See-wuck-cow.

James Deans.

VICTORIA, B. C.

WASTE-BASKET OF WORDS.

PERNICKETY (Vol. iv. p. 70). — This word, given in the Waste-Basket as from New England, I believe to be of Scotch origin. Some Scotch friends of mine, never in this country, were the first and only persons from whom I have heard it. They used it for anything very angular and straight; for instance, a particularly stiff, angular house. — *Mary Chapman.*

SKEEZICKS (Vol. iii. p. 311). — In my boyhood, in western New York, the word was applied to persons, usually children, who had been in mischief, and where the prank had caused sorrow to person or damage to property. I do not remember the use of the word as stated in the Journal. — *E. E. White, St. Johns, Mich.*

STRETCHING. — In Baltimore, a candidate for the position of house servant inquired of the lady if she did her own "stretching," meaning if he should be required to *wait* on the table.

DRAW. — In Tennessee, at a stated time in the year, the school-teachers assemble for "*the draw*," the receiving of their salary, which is graduated to the number of scholars the teacher has. Quite like this, the Wesleyan ministers in the Bahamas receive a certain amount, in addition to the regular salary, for *each child they have*. — *Charles Edwards.*

FOLK-LORE SCRAP-BOOK.

ALPHABET OF THE BUREAU OF ETHNOLOGY. — The following is the alphabet used by the Bureau of Ethnology, as contained in the second edition of the "Introduction to the Study of Indian Languages," by Major J. W. Powell, Director: —

- a*, as in *far, father*; Gm. *haben*; Sp. *ramo*.
- ă*, nearly as in *what, not*; Gm. *man*; as *oi* in Fr. *loi*.
- ä*, as in *hat, man*.
- â*, as in *law, all, lord*; Fr. *or*.
- ai*, as in *aisle*, as *i* in *pine, find*; Gm. *Hain*.
- âi*, as *oi* in *boil, soil*; Sp. *oyendo, coyote*.
- au*, as *ou* in *out*, as *ow* in *how*; Gm. *Haus*; Sp. *auto*.
- b*, as in *blab*; Gm. *beben*; Fr. *belle*; Sp. *bajar*.
- c*, as *sh* in *shall*; Gm. *schellen*; Fr. *charmer*.
- ç*, as *th* in *thin, forth*.
- ç*, as *th* in *then, though*.
- d*, as in *dread*; Gm. *das*; Fr. *de*; Sp. *dedo*.
- e*, as in *they*; Gm. *Dehnung*; Fr. *dé*; Sp. *qué*.
- ě*, as in *then*; Gm. *denn*; Fr. *sienne*; Sp. *comen*.
- f*, as in *fife*; Gm. *Feuer*; Fr. *feu*; Sp. *fumar*.
- g*, as in *gig*; Gm. *geben*; Fr. *gôût*; Sp. *gozar*.
- h*, as in *ha, he*; Gm. *haben*.

The letters to be inverted in print should be written upright in the manuscript and marked thus : *d, h, l.*
x x x

Syllables should be separated by hyphens. In connected texts hyphens should be omitted.

The accented syllable of every word should be marked by an acute accent, thus : *tcu-ar^l-u-ûm-pu-rûn-kûnt.*

CALLING ON THE DEVIL TO CURE DISEASE. — From a New York newspaper, of April, 1892 (the correspondent who sends the clipping does not give the name and date of the journal), we take the following paragraph : —

“Joseph Libertino, an Italian, of No. 153 Baxter Street, was arraigned before Justice Smith in the Court of Special Sessions yesterday, charged with violation of the medical law. The charge was made by Pasaquale Siessone, an Italian of No. 310 West Sixty-ninth Street. On February 13th Siessone became ill with pneumonia. On the advice of a friend, he sent for Libertino and his brother Vincenzo. They said he needed an overhauling, and they overhauled him. They first stripped him and blew in his face. Then they cut him about his legs and toes with razors. When the blood began to flow freely, they wet their hands in it and began rubbing it over his body. Then they took a lock of his hair, put it in an envelope, which they addressed to the Prince of Hades, and then put it in the fire, at the same time invoking the Prince to help the sick man to get well. This was repeated four times. They wanted \$120 to take the case, and should he recover he was to pay \$380. He paid \$20 as a guaranty of good faith. Justice Smith fined him \$150. In General Sessions yesterday Judge Cowing fined Vincenzo \$100. The fellow declared that he possessed supernatural powers, but W. A. Purrington, counsel for the County Medical Society, said he was an arrant fraud.”

MARRIAGE SUPERSTITIONS IN SCOTLAND. — From one of a series of articles on Scottish Superstitions, by Edgar L. Wakeman, printed in the “Boston Transcript,” July 25, 1891, we extract the following passage : —

“In the matter of courtships and weddings, Scottish people preserve an extraordinary number of peculiar customs and fanciful superstitions. It is deemed unlucky to alter the first width of an engagement ring. Many troths have been broken as a result. The giving of brooches and pins by lovers is full of ill consequences. No young man or woman, in the tender relation, will take a pin from the other without returning the same after use. Pins, needles, etc., are all emblematic of the cessation of friendship and affection. It is very fortunate for the bride to wear some borrowed article of apparel at her wedding. If swine cross the path of the bridal party before it, it is an omen of the direst import ; but if they should cross its path behind the party, it would be a happy augury. A wedding after sunset entails on the bride a joyless life, the loss of children, and an early grave. In the south of Scotland a rainy day for a marriage is an unlucky one. The bride is then called “a greetin’ bride ;” whereas, “Blest is the bride that the sun shines on.” To “rub shoulders” with the bride is a

sign of speedy marriage; the first among the unmarried female friends who succeeds in doing it will be the first to wed; and I have myself witnessed scrambles on the part of buxom Scotch lasses for precedence, quite closely approaching fisticuffs. As a newly married wife first enters her new home, some elderly person must throw a cake of shortbread into the door before her. One securing a piece of cheese cut with the bride's own hand, before she has left the wedding feast, is certain to be shortly happily married. And it is everywhere in Scotland as inauspicious for the bride's mother to be present at a wedding as it is unfortunate in our country to have the same individual arrive, to remain, at any subsequent period."

NOTES AND QUERIES.

THE ANNUAL MEETING. — The Annual Meeting of The American Folk-Lore Society will take place at Boston, Mass., on Wednesday and Thursday, December 28th and 29th, 1892. Full information will be sent to members of the Society through the mails. Members who intend to offer papers, or who desire to make inquiries, may address the Secretary of the Society.

FOLK-LORE AT THE COLUMBIAN EXPOSITION. — In the congresses of The World's Columbian Exposition, folk-lore is likely to have a double representation. In the first place, a separate Folk-Lore Congress has been provided for, to be held, in connection with the Department of Literature, in the month of July. The scheme of this congress, which will be found printed below, has been drawn up by a local committee, appointed by The World's Congress Auxiliary. In the second place, a Congress of Anthropology will be held, in which folk-lore will naturally find a place. Suggestions relating to the plan of such a congress, proposed to the Congress Auxiliary by the Section of Anthropology of The American Association for the Advancement of Science, will also be found on another page.

Folk-lore, and the inquiries connected with it, are many-sided. Popular literature forms an important part of folk-lore, and consideration of the connection between early written literature and oral popular tradition naturally would belong to the history of literature. On the other hand, examinations of primitive customs, and their modern survival among civilized peoples, are part of anthropology. It might, therefore, from some points of view, seem a matter of indifference as to whether a congress concerned with folk-lore should be referred to the department of literature or to that of science.

There are, however, reasons which, to many persons, will seem to render it advisable that a comparison of views, respecting the matter in question, should be considered to belong to anthropological science. "Folk-lore" is a useful word, but also one which is exposed to discredit. Extravagant pretensions and loose theorizing have been only too characteristic of investi-

gations connected with popular tradition ; it is only necessary to mention the speculations relating to mythology, which have often been put forward with so much confidence, and on so small a basis of fact. In order to secure respect and usefulness for these studies, they must be under a strict scientific direction, and so controlled as to proceed in the modest and guarded method of all truly scientific research. Many American students of folk-lore will not approve a definition which favors the establishment of a separate science of folk-lore ; they will prefer to confine the name to a body of material, and to consider the comparative examination of this material as a part of anthropological science. Survivals of primitive life in the tradition of civilized countries cannot be separated from existing primitive life in savage races ; and, indeed, the word "folk-lore" itself is not of that abstract character which can properly be used as the title of a science. In order, therefore, to retain the regard and approval of scientific men, it is essential that a Folk-Lore Society should refrain from undue self-assertion, and from any course of conduct which can be supposed to imply a desire for distinction. As a body of workers, who are desirous to complete a record, there is an obvious practical necessity for the extension of folk-lore societies, which will command universal esteem ; as a body of speculative students, seeking to establish a separate field independent of anthropological research, the utility of such societies might be called in question. In coöperating in an anthropological movement, in regarding popular tradition as anthropological material, in emphasizing the fact that a great part of the matter of folk-lore belongs to ethnography, and the most important general questions, with which the study of folk-lore deals, belong to anthropology, a service will be rendered to the cause of sound science, and interest in folk-lore may be made a means of promoting the general cause of anthropological investigation.

In accordance with this view of the objects of the The American Folk-Lore Society, its Council has recommended that the Society officially join in a general Anthropological Congress. As a practical matter, it will be more convenient for ethnologists to be in Chicago in August. The American Association will meet at Madison, Wis., during the third week of August, 1893, and the Annual Meeting of The American Folk-Lore Society for 1893 will probably be held in Chicago, about the same time.

If the Congress of Anthropology can be made educational, by setting an example of true scientific spirit and method, a good work will be accomplished for American anthropology.

W. W. N.

"INJUN-GIVING." — In your January-March number (1892), at page 68, is a query as to "Injun-giving," which I think I can explain satisfactorily. Indians make presents with the idea of an exchange of commodities, as well as in token of friendship, as other people do, and the reproachful term "Injun-giving" grows out of a misapprehension, on the part of the white man, of the Indian idea of the fitness of things. He brings, let us say, a haunch of venison to the settler's shanty and tenders it to the white man, expecting that in return the settler will give him tobacco, money, bread, salt, cloth, or liquor. The white man accepts the gift and gives his red

brother thanks, which are unintelligible to him and of no use in his business, which is to get a scant living by the chase. Consequently, after loitering about for a time, he concludes his overtures are rejected, picks up his own gift and walks away. The white man is outraged in his sensibilities by this performance, but the Indian sees nothing strange in the transaction. An old resident on the frontier understands these things better, and sends the Indian away with a present equalling in value, from the red man's point of view, his own gift. To give something for nothing is, to the Indian, indicative of a want of common sense. Indian benevolence always "has a string tied to it." All things to them have a commercial value, from human life or the virtue of a woman to the skins of animals. As a boy, I lived in this State when Indians were more numerous than anything else but wolves, and enjoyed a rather intimate acquaintance with them. I do not hate them, nor have I any sentimental regard for this vanished race, vanished from my old home. Yours respectfully,

Seneca E. Truesdell.

195 ST. ANTHONY AVENUE, ST. PAUL, MINN.

PETER PIPER VERSUS PETER PIPERNUS (see No. 16, January-April, 1892, p. 74). — Through the courtesy of Miss Caroline M. Hewins, of Hartford, I have received the following letter, which shows these verses are of English origin, and leaves the evidence in the last verse of Peter Piper being the most ancient, favoring Mr. Leland's theory. *W. J. P.*

"Part of the Peter Piper verses, with illustrations, were in a collection of woodcuts — my favorite picture book — from Gilbert, Weir, Leech, and other artists, published in 1854 by Griffith & Farran, London. I think I have lately used the book and sent it away, but will look at it again. I have the verses, with a few variations, in 'Jessie,' one of the Aimwell Stories, by Walter Aimwell (Simonds), published by Gould & Lincoln, Boston, about 1858. The variations are : —

Davy Doldrum.
Enoch Elkrig.
Francis Fripple, flogged.
Inigo Impey itched for.
Mathew Menlegs missed.
Quixote Quixite.
Villiam Voedy viped his vig and vaistcoat,
His 'Uncle's Usher urged an ugly urchin.'

The missing lines are : —

X Y Z have made my brains to crack O ;
 X smokes, Y snuffs, Z chews too strong tobacco ;
 Though oft by X Y Z much love is taught,
 Still Peter Piper beats them all to nought."

CUSTOM OF "MEASURING" SICK CHILDREN. — In Mr. J. Howard Gore's very interesting contribution entitled "The Go-backs," in the last number

of the Journal, is a description of the "measuring" of a sick infant in the mountains of Virginia.

Precisely the same custom, based upon the same idea, exists in the mountains of Pennsylvania, as I have described in a paper soon to appear in vol. ix., "Annual Report of the Bureau of Ethnology."

It may not be out of place to say that it was my own little daughter that was to be "measured," but the "measuring" had to be done by a "wise woman," who pronounced, without seeing her, that my child was dying of "flesh-decay."

The physicians in attendance had made a diagnosis of "retarded dentition," which diagnosis was correct, and the baby soon recovered. But it has always seemed to me that I did wrong in not letting the old "wise woman" go through her office, so that I might take notes of all she did.

Perhaps no superstition is more widely diffused than this "measuring." The Pennsylvania and perhaps the Virginia settlers brought it over from Germany, although no part of Europe is free from it.

So, in Mexico, we find the "medidas" everywhere, with the distortion that it is not the patient who is to be measured, but some statue of the Madonna, or a saint of local celebrity. The "medida" of the saint's head cures headache; that of the body, internal disorders; those of the legs and arms, rheumatism and dropsy.

In many of the outlying districts, one can still find at the church portals vendors of "medidas" and "milagros," each "medida" being a ribbon stamped with the words, in Spanish: "Measure of our Lady of ———," "Measure of Saint ——— of."

I have bought these things many and many a time.

John G. Bourke, Capt. 3d Cavalry, U. S. Army.

FORT RINGGOLD, TEXAS.

SUPERSTITIONS OF IRISH ORIGIN IN BOSTON, MASS. — If you meet a funeral, you must turn and go back a few steps before continuing your journey.

The oldest member of a family takes the children, from the oldest to the youngest, and makes them walk three times across the grave. It cures disease.

When a funeral goes by, you must say: "Lord have mercy on them."

Turn everything upside down in the room when the dead is laid out.

Stop the clock and cover the mirrors. This is still said to be always done among Irish in Boston.

When the first child dies, the mother must not attend the funeral; if she does, she will die also.

A new-born baby, when dressed, is to be shaken, holding it up by the feet. This will bring good luck.

In a strange house, put a garter at the head of your bed, and think on the one you are to marry, naming the bedposts.

Place your clothes in the four corners of the room, and you will dream of the one you are to marry.

If you have the hiccough, and think of the right person, it will go away.

If your hand itches, rub it on a wooden object, saying:

Rub on wood,
Something good.

If you rub your forefinger, and it itches, you will be disappointed.
For the first baby a cradle must be bought.
If you have two, you will be married twice, or go twice to a wedding.
If a knife is dropped, the first visitor will be a lady ; if a fork, a man.
If you spill salt, put some on the stove, or on your right shoulder, three times.

If you put your shoes in the shape mentioned, saying,
Place your shoes in the form of a T,
Hoping my true love for to see,

you will dream of the person.

Jane H. Newell.

CAMBRIDGE, MASS.

WEATHER PROVERBS IN THE UNITED STATES. — The following circular, issued by head of the Weather Bureau, is self-explanatory. It is here reproduced in order that it may be brought to the notice of members of The American Folk-Lore Society, and other persons who may be able to render assistance in the task undertaken : —

U. S. DEPARTMENT OF AGRICULTURE.

WEATHER BUREAU, WASHINGTON, D. C., *August 1, 1892.*

It is desired to make a new collection of the Weather Proverbs of the United States, and to make it as complete as possible. For this purpose your coöperation is requested. Should you have the kindness to send me a list of such proverbs, please distinguish, when practicable, between those which are of American origin and those which have been imported, giving, when possible, the origin of each, whether Indian, Scotch, English, Irish, German, etc. By a prompt compliance with this request you will very much oblige,

Yours respectfully,
MARK W. HARRINGTON, *Chief of Weather Bureau.*

VARIOUS SUPERSTITIONS.—(1.) *The Use of Salt.* — After renting a house to a colored woman, she complained to me that she had so much salt to buy, as the last tenant had left both witches and spirits behind her ; indeed, as she said, “the house was just full,” and the only way to get rid of them was to salt all the objects, especially all the flowers, floors, and especially to throw a great quantity of salt up the chimneys. Beside, she had to wear it in her shoes and stockings, and her husband’s clothes had to be well salted. After this thorough salting, they remained in the house several years without any further trouble.

(2.) *Christmas Wreaths after Candlemas.* — It is an old superstition that all the Christmas wreaths and evergreens must be taken away before Candlemas, or there will be a goblin for each leaf.

For look how many leaves there be
Neglected there (maids, trust to me) ;
So many goblins you shall see.

As St. Valentine is the saint of lovers, it is an old saying that a bride must not be grieved in February, or the offender will see goblins.

It is generally known that the yellow crocus is St. Valentine's own flower.

(3.) *Penalty of leaving Things out of Order.*—My cook informed me that one of the surest superstitions she knew was, that, if one left anything out of order, or not perfectly clean, when going out for the day, or in leaving a place where one is engaged in service, bad luck is certain to follow, and one will have no pleasure or success in the new home.

Mrs. S. D. Derrickson.

WILMINGTON, DEL.

LOCAL MEETINGS AND OTHER NOTICES.

LOUISIANA ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — The last meeting of the season was held in the lecture hall of Tulane University, Professor Alcée Fortier presiding.

Assistant Secretary Foster read several communications to the Society; among others, answers to the letters he had addressed to the Chicago and Montreal Folk-Lore Societies, in reference to the interchange, between local branches, of all reports of proceedings of meetings, with a view to promote the growth and interest in the work of gathering up the American folk-lore traditions. The Philadelphia Chapter of the American Folk-Lore Society, through its Secretary, Mr. Stewart Culin, heartily commended the proposal, and further requested that the Louisiana branch forward to the Association, for exhibition in the Memorial Museum of the Chicago Exposition, all traditional folk-lore relics it could obtain, such as voodoo charms, fetishes, superstitious objects, etc.

Mr. John Reade, Secretary of the Montreal Folk-Lore Association, also responded with many favorable comments to the proposal for interchange of reports of societies, and expressed the great pleasure the Montreal Association had felt in reading the accounts of the Louisiana branch, as published in the "New Orleans Picayune," and hoped that, as the acquaintance of the organizations progressed, the fruitfulness of their labors would be of great mutual benefit.

The report of Mr. Foster was received, and on motion of Professor Fortier a vote of thanks was tendered him for the interest and zeal with which he had entered upon the duties of Assistant Secretary.

Mrs. M. M. Davis suggested that the Society keep a scrap-book, in which reports of the various branches of The American Folk-lore Society could be entered for use and reference. The suggestion was considered an admirable one, and was adopted.

A communication was received from Miss A. L. Alger, of Boston, Mass., relative to the collection of street cries, and a committee was appointed to promote such collection.

A committee was also appointed to provide for a public entertainment, to be held in September. Papers were then read, Mrs. Mason Cooke pre-

senting a story told by a Martinique negro, entitled "The Bride of the Evil One;" and Mrs. M. M. Davis making two contributions, the result of information received from negro tale-tellers during a visit to Alabama. Mr. Foster read a collection of old proverbs.

Mr. Foster then requested that the members of the Association lend Professor Fortier all the assistance possible in compiling his work on Louisiana folk-lore. Folk-lore songs, stories, and, including any seignorial rights which became obsolete on the purchase of the Louisiana territory by the United States, any information which may be gathered from old deeds of conveyance in the possession of landowners; child games and count-out rhymes; folk-lore medicine, including charms, weather, and plant lore, and superstitions, — will add to the interest of the work.

Mrs. Davis then announced that this was the last meeting of the season, and, as no further business presented itself, the Association would adjourn to the second Monday in November.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE. — This Association held its Annual Meeting at Rochester, N. Y., from August 17th to the 23d inclusive. But few of the papers presented in Section H (Section of Anthropology) could be included under folk-lore. An exceptionally valuable paper was on "Primitive Numbers," by Professor Levi L. Conant, of Worcester, Mass. It is to be regretted that an abstract cannot now be given. The paper will appear as a chapter of a book by Professor Conant.

The paper on "Proposed Classification and International Nomenclature of the Anthropological Sciences," by Dr. D. G. Brinton, gave rise to a spirited discussion, as opinions naturally differ on such questions. The next paper in order was one by Professor Otis T. Mason, giving his "Definition of Anthropology." Mr. Frank H. Cushing's "Pueblo Myth and Ceremonial Dances" was also read only by title, but will appear in the "Proceedings." The Section receives so many papers that it might well be divided.

The Rev. W. M. Beauchamp, of Baldwinsville, N. Y., read a paper on "The Early Religion of the Iroquois," which may appear in its present form, but which will also be expanded, so as to embrace the whole subject, down to the present time, as an address before another society.

How early this primitive religion was affected by European influences may be a question, and for its purest form we must turn to the kindred Hurons. With both, the French missionaries held some common ground. It is a matter of doubt whether they had any clear idea of one Great Spirit, and the French formed the word "Ha-wen-ne-yu" for them, to express this. Their accounts of the creation are confused, Tarenyawagon appearing as the husband, son, and grandson of the woman Atahentsic. All persons had their Okkis, or tutelary spirits, considered as good by them, but evil by the missionaries. The body had two souls, one attached to it, and the other free to wander and to inherit future joys or pains. Animals also had souls and a future existence. The Iroquois sometimes offered human sacrifices, but tobacco was, and is, a customary offering. Dreams were of high importance, and led to great excesses and strange actions. Their influence has not ceased. About 1669 the Mohawks abandoned the wor-

ship of Agreskoue, and other changes soon followed, but more slowly in the other nations.

Mrs. Sara J. Stevenson read a paper on "Tusayan Legends of the Snake and Flute Peoples," suggested by a recent article of Dr. J. Walter Fewkes. The article contained two legends obtained from a member of the Snake Society, residing in Zuñi. As an introduction to the first of the legends, Mrs. Stevenson gave a sketch of the organization of the Snake Society. She noted the fact that the Society admits both males and females, regardless of class. In the rattlesnake division of the Society, a woman prepares the medicine (an emetic), taken night and morning, on the first four days of the ceremony, for the purpose of purification.

The legend of the Snake people is a version of the tale already printed in this Journal (vol. i.). The youth, who in the myth sets out to follow the San Juan River, in this variant is represented as travelling by means of a hollow log, in which he floats. Landing on an unknown shore, he plants in the ground one of his wands, made of the white feathers of the eagle, and prays his sun father to lead him over the right road, begging that the wand may direct his steps. The wand guides him to the house of the spider-woman, "the little grandmother," who cautions him that he is in the neighborhood of a bad people, and gives him medicine, which will allay their wrath, in the form of liquid to be spit out upon the strangers. He passes four sentinels, huge snakes, whom he placates by this means, and reaches the cavern of the Snakes. He is passed on to another chamber, where he sees beautiful maidens, one of whom he is offered as a wife; but the spider-woman bids him wait, and guides him to the house of the Sun, under the great waters. The mother of the Sun welcomes the stranger, and explains that the Sun himself will presently return. This happens, and the youth, making a journey through the under-world, is conducted by the Sun to the house of his father. Here he sees the plume-offerings divided into two parts, and in this manner learns to distinguish the evil among his own people from the good, according to the distinction which he sees effected in the house which he has reached. He now returns to the Snake people, and obtains from the chief two daughters as his wives. On his return journey, he is escorted by the cougar and bear, who, with the spider, form his invisible protectors.

After his arrival at his home, a great feast is given to the Snake and Antelope peoples. The Snake people arrive in showers. After a time, they take their snake forms, as does one of the wives, but she is caught and changed to her human shape, while the Snakes are returned, north, south, east, and west, to their abodes. On the eighth day after marriage are deposited eggs, which hatch into snakes. These destroy the people of the village; the latter, accordingly, emigrate to the Tusayan country, where they are received by a giant, who bestows on them land.

The legend of the Flute people recites how Le-lang-uh, their original director, has the power of producing rain, and relates the means used by him, mentioning the songs sung in the course of its production. The people, finding it necessary to emigrate, the mountain sheep and antelope are sent in advance, in order to search out a good land; these direct the peo-

ple to a place where a village may be built. This process is continued until Wolpi is reached. Here the bright light is seen of a perpetual fire ; following this indication, the antelope and snake come to the abode of the Snake people. Le-lang-uh makes rain, and, consulting the rain as an oracle, obtains a direction to seek the strangers. At first the Snake people refuse to receive the guest, but when he represents that he has the power of rain-making they consent to his residence in their country. Accordingly, accompanied by his own people, he visits the Snake race, erects an altar, and performs his ceremonies, leaving in the *kiva* of the Snakes two virgins and a youth. Returning to his own land, he completes his ceremonial, and finally proceeds again to the land of the Snakes, to whom he makes presents of cereals. Here he blows his flute or whistle in the water, so as to produce bubbles, and rain falls. The Flute people sing, but the Snakes cannot do so, not knowing the proper songs for rain. Le-lang-uh makes offerings for both peoples. The Snake director declares that the Flute chief must be at the head, and that he will himself be second, while the land shall alternately belong to the two. Of this myth the Flute ceremonial is the dramatization. In the Flute drama both peoples appear, while in that of the Snakes the Flutes do not enter. The legend appears to suggest an explanation of the biennial character of the snake-dance.

This paper will be printed in full in the proceedings of the Association.

NOTES. — Professor Alcée Fortier, of Tulane University, lectured on "The Folk-Lore of Louisiana," at Monteagle, Tenn., in the month of July. He pointed out the treasures of popular tradition existing in Louisiana, and stated the purposes and objects of The American Folk-Lore Society.

The Brooklyn Library, under the direction of Mr. W. A. Bardwell, Librarian, has completed a slip-list of Fairy Tales and Folk-lore, for the use of readers. It contains 5,919 title-entries ; and the contents of 483 volumes have been indexed and analyzed. This forms a valuable contribution to the bibliography of Folk-lore for residents of Brooklyn and vicinity.

CONGRESSES AT THE COLUMBIAN EXPOSITION.

PROPOSITION FOR AN ANTHROPOLOGICAL CONGRESS. — A meeting of the Council of The American Folk-Lore Society was held at Rochester, N. Y., on Tuesday, August 20th. The Secretary laid before the Council a letter from Professor Charles C. Bonney, President of the World's Congress Auxiliary of The World's Columbian Exposition, directed to the President of The American Folk-Lore Society, requesting the views and suggestions of the Society in regard to the conduct of a Folk-Lore Congress. The Council, after consideration, directed the Secretary to communicate to the President of the World's Congress Auxiliary its opinion that the discussion of subjects connected with folk-lore could best be conducted in a general Congress of Anthropology.

A letter was also submitted from Lieut. Fletcher S. Bassett, Chairman

of the Committees of the World's Congress Auxiliary on a Folk-Lore Congress, in which The American Folk-Lore Society was invited to participate in a Folk-Lore Congress, to be held in July in the Literary Department, outlined in an address which will be found printed below. The Council, after due deliberation, directed the Secretary to reply that the Council, while returning thanks for the invitation, deemed it inexpedient officially to coöperate in the Folk-Lore Congress as designed, since the Congress is classed among the literary congresses, inasmuch as The American Folk-Lore Society has always considered folk-lore to belong to anthropological science, and that it is the desire of the Society to unite with other societies in recommending to the World's Congress Auxiliary the establishment of a section including folk-lore in the Congress of Anthropology.

Section H of the American Association for the Advancement of Science, in session at Rochester, appointed a committee to take into consideration the question of coöperating with the World's Congress Auxiliary in the organization of an Anthropological Congress. This committee reported as follows : —

COMMITTEE ON INTERNATIONAL CONGRESS OF ANTHROPOLOGY.

The committee appointed by Section H, to consider and report upon the subject of an International Congress of Anthropology at Chicago, during The World's Columbian Exposition, offers the following suggestions : —

They believe that a Congress of Anthropology should be held, and that the Congress should hold a session for one week, meetings occurring daily, from Monday to Saturday inclusive ; the meetings to be in the mornings, leaving the afternoons free for examination of the interesting material at the Exposition.

The Congress to be divided into at least three sections, as follows : a Section of Physical Anthropology, a Section of Ethnology and Ethnography, and a Section of Archæology.

The Executive Committee of the Congress to consist of the President and Secretary of the Congress, the President and Secretary of each section, and three members appointed by the Committee of Anthropology of the Congress Auxiliary of The World's Columbian Exposition.

The time of the Congress to be the week beginning on the Monday following the meeting of the American Association for the Advancement of Science, for 1893 (or August 29 to September 3, both dates inclusive).

A Permanent Committee of five persons, from Section H of the American Association for the Advancement of Science, to be appointed to carry out the plan herein suggested.

The indorsement and coöperation of The American Folk-Lore Society, and of The American Psychological Society, to be invited by the committee.

For the committee,

FREDERICK STARR, *Secretary.*

The Section accepted the report of its committee, and appointed the following as a committee, with full powers, to carry out the plan proposed,

and to fill vacancies, and to add to their number if desirable: D. G. Brinton, F. W. Putnam, W. H. Holmes, Joseph Jastrow, Frederick Starr.

Upon the Council of the Association requesting each section of the Association to appoint a committee to coöperate with the World's Congress Auxiliary in the organization of such congresses as pertain to the sciences of the several sections, the above-named committee was again appointed as the committee requested by the Council.

At the following General Session of the Association, on the recommendation of the Council, this committee, with the committees of the eight other sections, was made a General Committee of the Association to coöperate with the World's Congress Auxiliary, for the purpose named.

W. M. BEAUCHAMP, *Secretary of Section H.*

FOLK-LORE CONGRESS. — A Folk-Lore Congress is proposed to be held by the World's Congress Auxiliary, to meet in July. In order to conduct this Congress, a Local Committee has been appointed, to be aided by an Advisory Council. The plan as outlined by the committee is set forth in the following address: —

DEPARTMENT OF LITERATURE.

PRELIMINARY ADDRESS OF THE COMMITTEES ON A FOLK-LORE CONGRESS.

The World's Columbian Exposition, which will be held in Chicago in 1893, will be eminently a gathering of the people. It will be, therefore, a most appropriate time to study the lore and literature of the people. An opportunity to assemble for this purpose is now offered to those interested in the study of folk-lore, under the auspices of the World's Congress Auxiliary, formed for such purposes, with the support of the Exposition authorities and the recognition and approval of the government of the United States.

To this end, the Local Committees below named, and an Advisory Council, chosen from persons eminent in folk-lore studies, both in the American States and abroad, have been appointed to organize a Folk-Lore Congress, to meet in Chicago during the summer of 1893.

It is desirable that this Congress shall be so organized and managed as to result in the greatest possible good to the science of folk-lore.

The work will therefore be divided into appropriate chapters, as indicated below, and separate days will be assigned for their respective sessions. The Chapters of the Congress will also be subdivided into convenient sections to facilitate the work, and rooms will be provided for the meetings of the several sections, apart from the main audience room.

It is deemed advisable that, where folk-lore societies are organized, an appeal be made to them to assist in this work, and such societies are therefore invited to appoint "Committees of Coöperation," with whom the General Committee may consult, so that, through such appeals to the societies, their members may be reached and interested in the Congress.

This will not preclude personal appeals to all persons in and out of such societies, and kindred organizations, who may be interested in such studies. It is intended, therefore, that such societies as those below named shall be

included in the invitation to participate in this Congress for the Study of Popular Traditions, namely: Oriental and Linguistic Societies, Ethnographical and Anthropological Societies, Indian, Egyptian, and Sinologue Societies, and the Gypsy Society.

It is earnestly hoped that all these associations, and all persons interested, will give us their hearty coöperation and assistance, so that full advantage may be taken of this auspicious time, when scientific and literary men from all parts of the world will be assembled here.

It is not perhaps advisable in this preliminary address to do more than to indicate the general lines on which such a Congress will be formed, and the divisions into which the subjects to be considered may fall. The Committee will welcome suggestions in this matter, while believing that the arrangement proposed may be satisfactory in the main.

The subjects to be considered may find appropriate place in the following chapters: —

- I. Myths and Traditional Beliefs.
- II. Oral Literature and Folk-Music.
- III. Customs, Institutions, and Ritual.
- IV. Artistic, Emblematic, and Economic Folk-Lore.

In the first may properly come the consideration of such subjects as these: —

The Survival of Ancient Myths in Folk-Lore, and their influence on modern beliefs; Theories of the Origin of Myths; Survival of Myths in History; Nature Myths, and their Bearing on Scientific Belief; The Philosophy of Myth-Making; The Myth-Making Faculty; Native American Myths and their relative place in Folk-Lore; Myths of the Forces of Nature; Hero Myths; Animal Myths and Beast Epics; The Relation of Traditional Beliefs of our Negroes to African Native Myths; Traditional Beliefs and their effect on Religious Ideas; Theories of Spirits; Metempsychosis in Folk-Lore.

Under the second head, the following and kindred subjects may be presented: —

Definition of Oral or Traditional Literature; the Formation, Composition, and Classification of Stories and Legends; Types of Stories; the Relation of Indian, Negro, Mexican, and Other Native American Stories and Tales to European Stories; Dialects, Popular Slang and Argot, and their Effect on Language; Bibliography of Folk-Lore; Rhymed Literature; Relation of Imaginative Poetry to Folk-Song; the Historical Value of Popular Songs; their Influence on Patriotism; Improvisation; Labor Songs; Song as Applied to Ceremonies; the Influence of Instruments upon the Songs; Variants of Popular Songs; Folk Rhyme, Jingles, etc.; the Philosophy of Proverbial Literature.

In the third division will properly belong Customs, Rituals, and Institutions. This is an important department of folk-lore, since in these customs and institutions are embodied popular beliefs. A few of the subjects to be considered under this head are these: —

A History of Customs and Institutions; the Effect of Ritual upon Religion, and *vice versa*; Ceremonial Customs and their Meaning; the Effect

of Particular Customs upon National Character ; the Influence of Climate and Locality upon Customs ; Juridical Customs and their Relation to Law ; Civil Customs and their Effect on Popular Games and Pastimes ; Superstitious Ceremonies in their Relation to Medicine and Hygiene ; the Philosophy of a Belief in Sorcerers and Witches ; Ceremonial Agents and their Influence ; Indian Ceremonies ; Voodoo Rites ; Folk-Lore Survival in Modern Ceremonies ; Survivals of Popular Beliefs in Games ; Totemism, Castes, Clan Organization and Tribal Relations ; Popular Notions as to the Status of Woman ; Marriage Customs and their Influence upon Society ; Ceremonies at Birth and at Death ; Social Customs and their Effect upon Civilization ; the Identity of Customs and Institutions in Different Lands.

The fourth division embraces all in the Graphic, Plastic, and Industrial Arts bearing upon the questions considered pertinent to folk-lore. The subjects to be considered in this division, illustrated by the material exhibits in Ethnography and Archæology, are divided into four general classes : 1. Those which relate to ritual ; *a*, Divinities ; *b*, Cults ; *c*, Fetishes and amulets ; *d*, miscellaneous small objects. 2. Those relating to political or legal affairs ; *a*, emblems of command ; *b*, emblems of servitude ; *c*, society emblems ; *d*, emblems of peace or war ; *e*, Juridic emblems. 3. Those relating to civil life ; *a*, clothing ; *b*, ornaments and decorations ; *c*, badges and medals ; *d*, popular imagery ; *e*, playthings and toys ; *f*, furniture. 4. Those relating to particular superstitions and beliefs, such as witch-pins, instruments of torture, iconographic representations of popular superstitions, popular and magical remedies, etc.

The questions to be considered will include Folk-Lore in Art, Mythology in Art, The Effect of Popular Beliefs on the Drama, The History of the Popular Drama, etc.

This incomplete sketch of the questions to be considered barely outlines the work. Suggestions in reference to it will be welcomed, and modifications of the scheme made, after consultation with the Advisory Council.

The exact date of the Congress is not yet fixed, but it will occur in July, 1893, this month having been set aside for the Congresses of Science, Literature, and Education.

Inquiries and suggestions in reference to the Congress on Folk-Lore may be addressed to the Chairman of the Committees.

FLETCHER S. BASSETT, Lieut. U. S. N., *Chairman*,
5208 Kimbark Avenue, Chicago.

ELWYN A. BARRON, *Vice-Chairman*,
Capt. ELI L. HUGGINS, U. S. A., EMIL G. HIRSH,
JOSEPH KIRKLAND,

MRS. POTTER PALMER, *Chairman*,
MRS. FLETCHER S. BASSETT, *Vice-Chairman*,
MISS ELIZABETH HEAD, MRS. NELSON A. MILES,
DR. SARAH HACKETT STEVENSON,

*Committees of the World's Congress Auxiliary
on a Folk-Lore Congress.*

WORLD'S CONGRESS HEADQUARTERS,
CHICAGO, June 28, 1892.

To this address is added a "Partial List of the Advisory Council of the World's Congress Auxiliary on a Folk-Lore Congress." This list it does not seem necessary to reprint, inasmuch as the names it contains are the result of a complimentary designation, and do not imply that all the persons included have expressed a desire to participate in the Congress proposed. In this list are mentioned several present and past officers of The American Folk-Lore Society; but as the names of these officers have been added without their consent or authority, and as they have not expressed approval of the plan of the Congress, it must not be supposed that the presence of their names on the roll commits them to any responsibility. On the contrary, the majority at least of the members of The American Folk-Lore Society whose names appear will probably be inclined to lend their active coöperation to the Anthropological Congress. It need not be said, however, that such preference on their part will not preclude a desire for the success and usefulness of a separate Folk-Lore Congress, although the plan may not be that which they would have been inclined to recommend.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE KLAMATH INDIANS OF SOUTHWESTERN OREGON. By ALBERT SAMUEL GATSCHET. (Department of the Interior. U. S. Geographical and Geological Survey of the Rocky Mountain Region. J. W. Powell in charge.) Washington: Government Printing Office, 1890. 4to. Part I. Pp. cvi, 711. Part II. Pp. 711.

In these two magnificent volumes, Dr. A. S. Gatschet presents to us the results of his extensive studies of the Klamath Indians of southwestern Oregon. Pages 201-711 of Part I. are taken up with a detailed Grammar of the language; and Part II. consists of a Dictionary, pages 15-491 being Klamath-English, and pages 499-701 English-Klamath. The value of the information given is increased by the excellent manner in which the author has arranged the great mass of linguistic material which he has accumulated and made available for future reference and study.

Besides this purely linguistic matter, Dr. Gatschet furnishes an "Ethnographic Sketch of the Klamath People" (pp. ix-cvi of Part I.), and "Texts of the Klamath Language," with explanatory notes (pp. 1-197 of Part I.). It is this folkloristic material that more particularly interests us here. Owing to the existence of "a strict law prohibiting the mention of the person or acts of a deceased individual *by using his name*," the Klamath have no historic traditions more than one hundred years old. Regarding their mythology, Dr. Gatschet says (p. xli): "This people belongs to the autochthonic nations of America, called so because they have lost all remembrances of earlier habitats or of migrations. As a result of their seclusion, all their geogonic and creation myths are acting around the headwaters of Klamath River and in Lost River Valley; and the first man is said

to have been created by their national deity, K'mukámt-chiksh, at the base of the lofty Cascade Range, upon the prairie drained by Wood River. I have obtained no myth disclosing any knowledge of the ocean, which is scarcely one hundred and fifty miles distant in an air line from their seats. They have no flood or inundation myths that are not imported from abroad; and, what is of special importance here, their terms for *salt* (ā'dak, *shōlt*) are *not their own*, but are derived from foreign languages."

Under the heads, Natural Philosophy, Elementary Deities, Spirit Deities, Animal Deities, Principles of Mythification, Dr. Gatschet outlines the Klamath mythology.

The "deities of the elements have preserved, almost intact, their character as representatives of the powers of nature. Imperfectly anthropomorphized as they are, they appear rather as spirits than as gods; all of them, the Earth perhaps excepted, are of the male sex." The principal figure in Klamath mythology is K'múkamtch, or K'muk'-ámtchiksh, "The Old Man of the Ancients," or "The Primeval Old Man," a name which finds its analogue in "The Old Man above" of the Indians of Central California. Other names given to him are P'tísh-amtch nálam = "our old father," and P'lait-álkni = "the one on high," which latter term is now applied to the God of the missionaries.

K'muk'-ámtchiksh is the creator of the earth, giving names to places made by him in the land of the Klamaths. He made also human beings, the inhabitants of earth and sea. As ruler of the world, he may punish bad men by burning them, or by changing them into rocks. In his dealings with his son Aíshish and the mother-coyote, he "shows himself as a tricky, treacherous, and low character, as a typical beast-god." His taking revenge on the North and South Winds, and his extermination of the five Thunders and the two Old Thunders, are regarded by Dr. Gatschet as symbolizations of meteorological processes. It would appear that this chief deity of the Klamaths resembles, in one respect at least, the Ná-nibōjū' of the Otcipwē and the Wisketchak of the Crees, for Dr. Gatschet informs us: "From several of our Texts it becomes apparent that, in the popular belief, K'mukámtchiksh is not alone regarded as an unapproachable, terrific, and demoniac power, but, like the *devil* of mediæval Europe, has begun to assume a grotesque and popularly comic character. Being merely a power of nature, and not a moral power, the Indians do not pray to him, but worship him in their dances (yékish) only." The next important character is Aíshish, or Aíshishamtch, who, "the most popular of all, is the son of the world-creator, K'múkamtch, and also his companion and rival." His name, signifying "the one concealed," relates to his birth, the legend concerning which is given at length by Dr. Gatschet, from Modoc sources. He "is beautiful in appearance, beloved and admired by men, and is the husband of many wives, selected by him from among the birds, butterflies, and the smaller quadrupeds. So much is his personal beauty in renown, that the word "aishishtchi" (lit. "Aíshish-like") has come to mean "beautiful, pretty, handsome." The birth of Aíshish shows a remarkable analogy to the birth of Bacchus from the thigh of Zeus, and Dr. Gatschet thinks that Aíshish is, in many respects, to the Mexican Quetzalcoatl, and that he

is, in all probability, a lunar deity. The beautiful myths relating to him can best be read in the form in which Dr. Gatschet presents them to us. The strife between Aíshish and his father, K'múkamtch, opens another line of analogy with the Algonkian, Ná-nibōjū', and similar warring deities.

Other important characters in Klamath mythology are the Thunders, — generally five brothers, but sometimes appearing as a single individual, — who, "having made themselves thoroughly odious upon the earth, were, as the myth tells us, relegated to the far-off skies, where they can frighten the people by their noise only, and do no further harm." Of the wind-deities, the North-wind and the South-wind, Yámash and Múash, are most frequently spoken of in the tales and myths.

The Earth (Káíla) has ascribed to it anger and other passions, and is animate, if not clearly personified.

In one story only appears Munatákní (lit. "staying deep down," "coming from below"), the "Genius of the Underworld." This deity, called also Lēmúnákní ("coming from underground; belonging to the dark regions below"), is concerned in a story, part of which has evidently been borrowed and distorted from the missionaries' account of Adam and Eve. Dr. Gatschet mentions, also, the curious fact that the Modocs have confounded Aíshish with Jesus.

Another elemental deity is Shū'kash, or "Whirlwind."

An interesting chapter is that which deals with the "Spirit deities" of the Klamath Indians. The Skō'ks, or spirits of the dead, "are objects of dread and abomination, feelings which are increased by a belief in their omnipresence and invisibility. The skō'ks (lit. 'what comes out of'), which is the soul after the body has been burned or buried, undergo no metempsychosis into animals or plants; after hovering a while around their former homes [at night-time only], they retire to the spirit-land in the sky, 'somewhere near K'múkamtch.' Their arrival there is afterwards revealed by dreams to the surviving relatives, who express in songs what they have seen during their slumbers." It would appear, however, that, with the maritime and river Indians, the skō'ks enter the bodies of fish, and may even be seen by Indians, — not white men, — but "at the peril of their lives." Some distinction between "good" and "bad" spirits is also made. The guardian genius of the spirits in their journey through the sky is Wáshk'músh, the "Gray Fox."

The kiuks, or conjurer, consults another class of spirits, the animal-spirits, under the lead of Yayayá-ash (lit. "the frightener"), who appears in the form of a one-legged man. Giants and dwarfs appear in Klamath mythology; the former often as "ravishers, ogres, and man-eaters."

Very many animals are personified or deified by the Indians. The principal are: Skēl, the marten, with his younger brother, Teáshkaí, the weasel; Wásh, the coyote, or prairie-wolf, the female as well as the male; the grizzly bear, Lúk; the gray wolf, Ké-utchish; occurring frequently are also the skunk (tcháshash), various species of deer, the antelope (tché-u), the elk (vū'n), the mole (mú'nk).

The chief birds are: Kák, the raven, the personification of "Fate," and P'laíwash (lit. "floating in the skies"), the golden eagle (appearing either

alone or as five brothers). Many water-birds, the loon, ducks, geese, coots, etc., figure often. Even the woodtick, a species of caterpillar, and the butterfly, are dignified in the myths and songs.

Men and Indians appear but incidentally, and as mere passive characters.

Some of the more interesting legends, of which Dr. Gatschet furnishes the texts, with irreproachable translations and annotations, are: The Origin of Human Races, The Creation of the Moons, Old Marten, The Bear and the Antelope.

The amount of information which Dr. Gatschet has accumulated regarding the Klamath Indians may be seen from an examination of the texts, where page after page of authentic data is recorded concerning: Wars; Legal Customs of the Klamath Lake People,—a veritable Deuteronomy; Sorcery and Witchcraft; Manners and Customs; Games; Sweat-lodges; Burial and Funeral Rites; Beliefs and Superstitions; Names of Places; Alimentary Substances, etc. What an insight into the real life of a people can be given by one who has a knowledge of the native tongue — so necessary properly to interpret these things — like that possessed by Dr. Gatschet!

A curious and valuable chapter consists of texts and annotations of: Incantation Songs of Modoc and Klamath Conjurers, followed by no fewer than seven pages on "Cooing and Wooing."

What has been done by Dr. Gatschet, to restore the picture of the primitive life of the Klamath Indians, shows what might be done by our other able investigators for other aboriginal peoples about whom we are likely to know but too little. But, as the old epigrammatist well says, "Money puts all the world in motion," — even science moves faster and surer by its aid. This anniversary year offers a splendid opportunity for our wealthy men to endow anthropological research, and for Congress to better subsidize the Bureau of Ethnology, whose work is unparalleled in its scope, and in the scientific character of what has already been accomplished.

In conclusion, let us hope that, when the next magnificent volume of the "Contributions to North American Ethnology" is presented to the public, it will not have been delayed in the government printing house for five years, but that an enlightened policy will have separated the congressional, the law, and the scientific departments of the public printing, so that the publications of the Bureau may be put to press as soon as the author's manuscript is ready, and printed without delay.

A. F. Chamberlain.

THE ÇEGIHA LANGUAGE. By JAMES OWEN DORSEY. (Department of the Interior. U. S. Geographical and Geological Survey of the Rocky Mountain Region. J. W. Powell in charge. "Contributions to North American Ethnology." Vol. vi.) Washington: Government Printing Office. 1890. 4to. Pp. xviii, 794.

This volume consists of Myths, Stories, and Letters in the Çegiha language of the Siouan stock. The keen *Sprachgefühl* which Dr. Dorsey possesses is seen in his phonetic analyses, and one could wish that good monks who followed Columbus across the seas had been gifted with a like sense

for language. Did we know as much of the Timucuas or of the Taensas as Dr. Dorsey has discovered for us concerning the various Siouan tribes, the pre-history of the American continent would not now be so dark as it is.

The data recorded by Dr. Dorsey were dictated to him in Čegiha by various Indians, and written down by him in that language. The Indian text is given with a literal interlinear translation, followed by explanatory notes and a literary translation into English. The ground covered by the volume is very wide, embracing animal tales and nature-myths, historical traditions, and correspondence upon various topics. The name Čegiha (*i. e.*, "those dwelling here") is used by Dr. Dorsey to include the Omaha, Ponka, Kansa, Osage, and Kwapa dialects of the Siouan stock.

Figuring most prominently in Čegiha mythology is Ictinike, who appears as the deceiver of the human race, teaching them the war customs, besides "all the bad things which they know." In many respects he finds an analogue in the Algonkian Nā'nibōjū' and the K'mukámtchiksh of the Klamaths. He appears in the character of a fallen angel, having been expelled from the realms above on account of sin. The principal myths and stories in which he figures in Čegiha are as follows : —

The Young Rabbit and Ictinike (here Ictinike is killed); Ictinike, the Turkeys, Turtle, and the Elk (this accounts for the red eyes of turkeys); Ictinike and the Elk; Ictinike and the Buzzard (we are told here why the buzzard has no feathers on his head); Ictinike, the Brothers and Sister; Ictinike and the Deserted Children; Ictinike, the Coyote, and the Colt (tells how the Coyote lost his tail when fishing through the ice, — the incident is related in almost the very words of the old German fox-wolf episode); Ictinike and the Chipmunk; Ictinike and the Four Creators; Ictinike, the Woman, and Child (explains the origin of the gray down on ripe plums); Ictinike and the Turtle. In these legends there is a wealth of detail and turns of language that are full of interest to the psychologist, as well as to the philologist and folklorist. Another chief character in Čegiha myth is Mactciŋge, the Rabbit, of whom the following among other legends are recorded : —

How the Rabbit killed the (Male) Winter (since that time, the female winter only being left, the cold has not been so intense); How the Rabbit caught the Sun in a trap (explains the origin of the "singed" spot on the Rabbit's back, between his shoulders: there are Athapascan and Otcípwē myths similar in general terms to this, although the Rabbit is not the hero); How the Rabbit killed the Black Bears (tells how these bears came to lose their spirits, and to form food for men); How the Rabbit killed a Giant; How the Rabbit went to the Sun; How the Rabbit killed the Devouring Hill; How the Rabbit cured his Wound; Ictinike and the Rabbit; The Rabbit and the Grizzly Bear; The Young Rabbit and Ictinike (in this myth the Rabbit's son causes the death of Ictinike); How the Rabbit was deprived of his fat (the Rabbit's fat went to the Raccoon); The Rabbit and the Turkeys.

There are many other interesting and valuable myths recorded by Dr. Dorsey, amongst which the following may be specially referred to : —

Waha^qcige and Wakandagi,— the Orphan and the Water-Monster (this tale has, in the end, a remarkable analogy to a Kootenay myth, which tells how "Bad-Clothes" killed a *seven-headed monster*, returning home with the *tongues*); Waha^qcige and the Buffalo-Woman; The Corn-Woman and the Buffalo-Woman; The Chief's Son and the Thunders; The Chief's Son, the Snake-Woman, and the Thunders; Two Faces and the Twin Brothers; The Brothers, the Sisters, and the Red Bird; How the Big Turtle went on the Warpath; The Man and the Snake-Man; The Bear-Girl: The Warriors who were changed to Snakes; The Suitor and his Friends; The Orphan: a Pawnee Legend; The Youth and the Underground People.

These myths are interesting reading, apart from all considerations of science, and, besides, we have, in Dr. Dorsey's volume, tales such as these: The "Adventures" of Hi^qpe-agee ("He who sticks a fine feather in his hair"); of Haxige (some of the incidents in this tale remind us of the Algonkian story of Nā'nibōjū' and the Water-Monsters); of the Badger's Son; of the Puma, who was the adopted son of a man; and of Waha^qcige, the Orphan.

The Episode of the Raccoons and the Crabs is like the Algonkian myth of the Raccoon and Crawfish, and finds analogues elsewhere also. The historical texts given by Dr. Dorsey embrace such topics as these: Nuda^axa's Account of his First War-Party; The Defeat of the Pawnees by the Ponkas in 1855; The History of Icibajī; The Story of Wabaskaha; Battles between the Omahas and the Ponkas: Battle between the Omahas and the Dakotas; How the Dakotas fought the Pawnees; Battle between the Dakotas and Omahas in 1847: War-Party in 1853; Two Crow's War-Party in 1854. And there is a curious section on "Sacred Traditions and Customs." The Letters which Dr. Dorsey has embodied in his Cegiha Texts form a welcome and valuable addition to the usual linguistic material emanating from the aborigines.

The care and research of Dr. Dorsey are to be seen on every page of this monument of Cegiha philology, and it is to be hoped that the Bureau of Ethnology will be soon placed on such a footing as to give such eminently scientific investigators the advantages of prompt publication of the results of their labors. The work done by the collaborators of the Bureau is unequalled in the world of science, and Congress should see to it that their way is made smooth, and delays and hindrances, as far as possible, abolished.

A. F. Chamberlain.

GAMES, ANCIENT AND ORIENTAL, AND HOW TO PLAY THEM. Being the Games of the Ancient Egyptians, the Hiera Gramme of the Greeks, the Ludus Latrunculorum of the Romans, and the Oriental Games of Chess, Draughts, Backgammon, and Magic Squares. By EDWARD FALKENER. London and New York. Longmans, Green & Co. 1892. Pp. iv, 366. Svo. Illustrated with photo-engravings, photographs, and woodcuts.

This handsome volume contains the results of several years of research into an interesting branch of folk-lore. The author, having first collected all known accounts of the several ancient games named on the title-page,

and having secured also new data concerning some of them, by ingenious studies and a scientific use of the imagination establishes rules for playing them, so that any one may play them as if they were modern games invented for the present time. The author's method combines the historical with the practical. It is interesting to note that a fragment has been preserved of the draught-board, made of ivory and porcelain, that belonged to Queen Hatasu, who lived in Egypt as early as 1600 B. C.

Mr. Falkener describes the Roman game, *ludus latrunculorum*, and identifies it with the Egyptian game *Tau*, played by Queen Hatasu; he then discovers, by analogy, etymology, and reason, the rules for playing the ancient game. Specimen games are given in a notation of the author's invention.

The second game, which he treats in like manner, is *Senat*; this is identical with the modern *Seegà* described by Carrington Bolton in *The Journal of American Folk-Lore*, vol. iii, page 132 (1890), and to whom Mr. Falkener gives due credit.

The games of *Han*, of the *Bowl*, of the *Sacred Way*, and the game of *Atep* (the *Mora* of the Italians), are discussed at length, and abundantly illustrated.

Under the section on Chess, the author passes over modern European chess, and confines himself to *Chaturanga*, *Tamerlane's chess*, *Burmese chess*, *Chinese chess*, and *Japanese chess*, with other unfamiliar varieties. We think it unfortunate that the author has departed, in this section, from the standard systems of chess notation to introduce one of his own devising.

Other sections deal with the game of *Enclosing*, varieties of *Backgammon*, and *Pachisi* of several kinds. Some of these Oriental games are long and complicated.

Finally, a section on Magic Squares, including figures of the Knight's Tour, concludes the admirable work. In discussing the "tours of a chess knight," he is evidently unacquainted with S. S. Haldeman's little 16mo bearing this title, and printed in Philadelphia in 1864. Haldeman gives 114 figures of the tour, with a valuable bibliography.

Mr. Falkener's work is an admirable handbook to Oriental and ancient games; the bibliographies heading each section, and the numerous beautiful illustrations, make the volume unique. It is, moreover, a valuable contribution to this branch of folk-lore.

H. C. B.

AFRO-AMERICAN FOLK-LORE. Told round Cabin Fires of the Sea Islands of South Carolina. By A. M. H. CHRISTENSEN. Boston: J. G. Cupples Company, 250 Boylston Street. Pp. viii, 116.

This pleasing and welcome little volume contains seventeen tales, for the most part variants of those already given by Uncle Remus, but in some cases original. Before the advent of Uncle Remus, the collector had already printed a South Carolina version of "De Wolf, de Rabbit, an' de Tar Baby," followed by several other tales; to these she now adds additional stories, all of which, as she observes, have the flavor of the life of the islands whence they are obtained.

In the case of at least some of these relations, an African origin is not merely matter of inference, since the reciter had heard them from his grandfather, who had been brought over as a slave. It would seem, indeed, that all the tales are African, though European elements may have mingled themselves with some of them. This African descent, however, does not prevent the recognition of acquaintances familiar in European collections. There are good reasons for believing, as the writer has before observed, that a considerable body of African folk-tales are derived from Asia, having perhaps, in a measure, been introduced by Mohammedan influences. As Europe also has borrowed from Asia, the curious result is that in the United States have met these two currents of tradition, and that versions of the same story, after having made in reverse directions the tour of the globe, encounter each other, and may be compared. It would, however, carry us beyond our limits if we should here undertake to enter into this theme.

Mrs. Christensen remarks on the ethical character of the tales, and gives a very curious illustration of the mental condition in which the wiles of the rabbit are considered praiseworthy. Of "Prince Baskin," her informant, she says: "He regards the rabbit stories with much respect, evidently considering them types of human experience in general, and his own in particular. He considers all the strategy of the rabbit quite admirable, so long as it is successful, even though it should involve the cruellest treachery. (Indeed, I fear the sentiment is general.) 'You see, Missus, I is small man myself; but I ain't nebber 'low no one for to git 'head of me. I allers use my sense for help me 'long, jes' like Brer Rabbit. Fo' de wah, ol' Marse Heywood mek me he driber on he place, an' so I ain't hab for work so hard as de res'; same time I git mo' ration eberv mout' 'an' mo' shoe when dey share out de cloes at Chris'mas time. Well, dat come from usin' my sense.'

In "Swahili Tales, as told by natives of Zanzibar," by E. Steere, London, 1870, we read (p. viii):—

"It will be observed that the place of the fox in our stories is here taken by the *Sangara*, which I ought, perhaps, to have translated by *rabbit*, as European rabbits are called *Sangara*. I asked a native friend why *Sangaras* should be thought so cunning. He said: 'Look at one; it is always moving its mouth, as though it had something to say about everything.' It is very common in the streets of Zanzibar to hear one person call out to another, '*Ee Sangara wee!*' as much as to say, 'You fox, you!' but there is more of reproach in the Swahili than in its English equivalent. There is a famous story of all the beasts agreeing to dig a well, and the *Sangara* alone refused to help. When it was finished, they watched in turn to prevent his getting water, but he cheated them all except the spider."

In spite of this ingenious explanation, it is doubtful whether the rabbit is of native African extraction. In Japanese stories the hare figures in a similar rôle.

Mrs. Christensen calls attention to the tale of "De Tiger an' de Nyung Lady," as unique. In this tale, the "young lady" has declared that she will not marry any man with a scratch on his back. (Presumably as an

evidence of cowardice in warfare.) Accordingly, the tiger transforms himself to a man, and in this shape woos and wins the girl. When the married pair come to the tiger's swamp, he departs, telling her to await his return, and leaves a fly to report to him as to her safety.

Uncle Sambo seeks her, and finds her in the wood. The fly goes off to tell the tiger, who hastens back, and roars in order to frighten the adventurer. But the latter is fearless, and the tiger, having put his courage to the proof, allows him to take the young lady home, contenting himself with giving him a wound in the side (with his spear) and observing: "Now den, Sambo, tek you nyung lady home. I ain t gwine hu't her. I only married um for le' um know dat a woman is n't more dan a man, for de word dat she say, dat she 'Would n't married a man what gets a scratch on him back.'" So the damsel returns with Uncle Sambo to her mother, who remarks that she told her so. Tales of northern Europe represent the manner in which proud maidens are courted by elfin lovers, but this introduction of the tiger as the chastiser of haughtiness and patron of courage is certainly original.

W. W. N.

THE IROQUOIS TRAIL, or Foot-prints of the Six Nations, in Custom, Traditions, and History, by W. M. BEAUCHAMP, S. T. D., in which are included David Cusick's Sketches of Ancient History of the Six Nations. Printed by H. C. Beauchamp, Recorder Office, Fayetteville, N. Y. 1892. Pp. 150.

This little volume, as the author remarks, is to be included among publications issued in honor of the four hundredth year of European-American history. The book begins with a reprint of the sketches of Cusick (1825), now grown scarce. Cusick made up his account chiefly of myths, including creation and migration legends; into these he introduced a chronological form, beginning long before the Christian era. Dr. Beauchamp has illustrated the relation of the Onondaga with numerous notes, obtained partly from printed sources and partly from his own acquaintance with the tribe. He has further added notes of a general character, and "Iroquois Notes" (on Indian fashions, the Dream Feast, etc.). The book thus made up will be found useful to all persons interested in the subject; the publication is to be followed by another of about the same size, on the local Indian names of New York, with names from other States.

Of Dr. Beauchamp's remarks we can only cite a few examples. The Iroquois, he thinks, as a family, developed in Canada, the Canadian war forcing the Mohawks and Onondagas into New York, where they came into contact with the Cayugas and Senecas. The lists of names of chiefs given by Morgan and Hale he compared, with the aid of Albert Cusick (a grand-nephew of David), who supplied the Onondaga form, differing chiefly in pronunciation; some of the explanations given by Cusick are also different. The author remarks that the facts did not correspond to the theoretically important influence of women among the Iroquois. Descent on the mother's side continued to the present day as regulating inheritance of landed property. Until lately, at Brighton, near Syracuse, might be seen the tracks made by the Great Mosquito (parent of all existing

mosquitos), and by his slayer, the Holder of the Heavens, these tracks being often renewed by the Indians. Those of the Mosquito were twenty inches long, bird-like, and extended several rods. We suggest that it would not be amiss, as a matter of antiquarian interest, if these tracks could be restored and maintained. The relation of 1670 mentions an incident of an Indian mother, a convert, who wished a sick slave to be baptized, in order that her daughter, who had died in ignorance of domestic labors, might not be unprotected in the other world. Albert Cusick suggested that the girl might have been one of the "Hidden Persons," of whom memory is preserved among the old people; these were secreted and kept pure from their birth; a young man of this class might marry a young woman who belonged to the "Hidden Persons." Dr. Beauchamp derives "Adirondacks" from the Onondaga *Ha-te-en-tox*, that is, Tree-eaters, referring to the practice of subsisting on the bark of trees. The author does not believe in the absolute permanence of custom, pointing out that Indians, like civilized people, were subject to changes of fashion.

W. W. N.

NOTES ON JOURNALS RECEIVED.

THE second number of the Journal of the Hemenway Southwestern Archæological Expedition is chiefly occupied with an account of summer ceremonials at the Tusayan Pueblos, by J. Walter Fewkes (159 pages). Dr. Fewkes remarks: "I promised the priests that I would tell the Americans a true story of their religious ceremonials, so far as I could understand them. Having given me their confidence, they told me much which might otherwise have escaped me. They wish Americans to know of their religious ceremonies, but they want the knowledge of them to be exact. The following pages are attempts to fulfil in part that promise by describing the summer ceremonials, or those witnessed in June, July, and August. A single celebration in May, and others in September, are likewise described; but while it is well to introduce these, the other ceremonies of the epochs to which they belong must be treated of elsewhere." The Snake Dance is to be described in a separate monograph. The article deals especially with the ceremonial acts, with references to the special symbolic designs on the persons and objects which appear at the time they are performed. The account is beautifully illustrated. It is impossible here to do more than refer to this wonderful and most novel picture of the religious life of the pueblos. The services of Dr. Fewkes, in opening a new field of investigation, — a minute and accurate account of ritual, — is beyond praise. The article will become familiar to all students of primitive American life, and will be followed by further monographs, to which we shall have frequent occasion to refer. In the same number, J. G. Owens gives a very pleasant and sympathetic account of the Natal Ceremonies of the Hopi (Moki) Indians. As an example of the character of these ceremonies we may cite one of the prayers said at the naming of babies: "May you live to be old; may you have good corn; may you keep well; and now I name you

Daughter of the Sun." All the females in the father's line (though descent is said to be counted in the mother's line) then take part in the rites, and each gives the child a different name, that in common use being, as Mr. Owen thinks, largely a matter of choice. The child is then presented to the sun, with prayers and sprinkling of sacred meal.

"The Folk-Lorist" is intended to serve as an organ for the Chicago Folk-Lore Society. In notes entitled "Gleanings in Mexican Folk-Lore," L. H. Aymé makes mention of a Maya rite in Yucatan, during an eclipse of the moon. The account serves to show how much folk-lore might still be gathered among the Mayas, serving, perhaps, to throw some light on pre-Columbian customs. An Ogallala Sioux, and captain of Indian police, Major George Sword, gives a translation of two Ghost-dance songs. Rabbi E. G. Hirsch adds to the literature concerning the Evil Eye some observations. He finds the root of the superstition in the belief that unburied spirits could enter the bodies of the living, and that they manifested their power through the eye.

It is with no little regret that we are obliged to chronicle the suspension of the "Journal of the Gypsy Folk-Lore Society," which comes to an end with the sixteenth number. The work will be continued in the "Folk-Lore Journal." The Journal has served many good purposes; it has been particularly remarkable as an example of international scholarship, its contributors belonging to many countries. Mr. Leland sums up, in parting words, the results of the activity of the Society, while the editors bid adieu to their companions in pleasant speech, observing: "But although our journal comes to an end, we can hardly conceive that any of the members of our Society will cease henceforth to take an interest in Gypsy lore. There was a certain antiquary who confided to a friend his astonishment that every one was not like himself, a collector of Greek silver coins, 'they are so beautiful, and really uncommonly cheap.' That sounds as odd to us as our astonishment might sound to him that every one does not turn Romany Rye. It is doubtless as well that such is not the case; still 'the merry race of Romany Rye,' that phrase beloved of the penny-a-liner whenever it falls to him to speak of Gypsies, is not without a misapprehended truth. 'God bless you all, merry gentlemen, merry Romany gentlemen, — *Kushto bakh tumenghi.*'" We trust that the organization of the Society will not be altogether abandoned. There should be some union in which lovers of Gypsy lore may meet.

JOURNALS.

1. **The American Antiquarian and Oriental Journal.** (Avon, Ill.) Vol. XIV. No. 4, 1892. Idols and Images. S. D. PEET.
2. **The American Anthropologist.** (Washington.) The Law of Torture: a Study in the Evolution of Law. J. C. WELLING. — The Mam-zraú-di: a Tusa-yan Ceremony. J. WALTER FEWKES and A. M. STEPHEN. — The Nomenclature and Teaching of Anthropology. D. C. BRINTON. (With remarks by J. W. Pow-

ELL.) — The Villard-Bandelier South American Expedition. F. H. CUSHING. — Quarterly Bibliography of Anthropologic Literature. R. FLETCHER. — In Notes and News: Kanau, a Sioux Game. — Sale of Human Milk by the Hupa. — Kiowa Name Changes. — Borrowed Ceremonials. J. MOONEY.

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FOLK-SONGS OF THE CIVIL WAR.

OF collections and criticisms of the songs and poetry of the civil war in this country there is no lack. Newspaper files and popular song-books have been ransacked, as well as more pretentious volumes, and whatever possessed a modicum of what is termed "poetic merit" has been gathered with pious care. The standard in most cases has, naturally enough, been that of "polite literature," that of which the writers were persons of education, and who endeavored to express with more or less force a dominant sentiment in logical as well as grammatical form, and to embody their meaning in intelligent words. If popular songs, which did not fulfil these conditions, have been included, it has usually been with an apology for their uncouthness, or a contemptuous reference to their banality, and an intimation that they were forced into the pages of the collection, or upon the attention of the critic, because they could not be ignored in any representative collection of the poetry of the war. Nevertheless, it may be doubted if these uncouth rhymes, without sense or consecutive meaning, like "Dixie's Land" and "John Brown's Body," or the cheap sentimentality of "Just Before the Battle, Mother" and "When this Cruel War is Over," do not have something of the indefinable fascination on the printed page which they had to the ears of the men who sung them, and do not take a stronger hold upon the mind than the much more elegant and refined verses by which they are surrounded. Something of this may be due to the memory of those who heard them, and in whose minds they were the voice of the war, as the flags, the arms, and the uniforms were its visible insignia, but this does not entirely account for their fascination and permanence. There was something about them which endowed them with vital life, which gave them a hold upon every tongue and upon every heart, a quality distinct from obvious meaning, to say nothing of literary excellence, and which can only be described as the singing element. It was to accomplish this purpose, to relieve

the heart through the lungs, without reference to the mind, to emphasize and lighten the buoyant or weary march, and give voice to the pervading impulse, which kept these songs alive and made them a practical part of the war, as the sailor's "shantees" were a part of the life of the sea, and the negro choruses of the life of the plantation. This fascination may fade when the civil war becomes a matter of distant history, and "John Brown's Body" be no more than a set of unmeaning jingles to future generations, as "Lillibullero," which "sung King James out of three kingdoms," is to our own; but with their death will come a loss of a vital element of the war, as representing its living and human sentiment, and history will miss its function if it exclude them. How vital they were at the time may be seen from the fact that the attempts to supersede the unmeaning rhymes by words of substance and definite poetry had no effect, so far as their popular use was concerned, even when this was done with such magnificent success as in Mrs. Julia Ward Howe's "Battle Hymn of the Republic," or General Albert Pike's powerful lines to "Dixie." The people and the soldiers clung to the old choruses, and passed by with cold respect or indifference the deliberate and purely literary appeals to their feelings. There is, perhaps, a reason for this, which may be accounted for under the canons of literary criticism. A song is something different from a poem, and includes a dominant appeal to the ear, which may be even obstructed by elaborate meaning, and the simple and taking air is the essential thing. It is not always the case that a popular or national song is meaningless, as is shown in the "Marseillaise" and "Der Wacht am Rhein;" and, in our own war, Mr. James R. Randall's "My Maryland" was as popular in the Southern army as a song as it is vigorous and spirited as a piece of pure literature. But as a whole, songs which have been sung by large bodies of men, under stress of high excitement, have depended more upon their sound than their meaning for their vogue, and this would doubtless apply to the chants of the Crusaders as to the choruses of the Northern and Southern soldiers during the civil war. "God Save the King" does not compare with "Ye Mariners of England" in any element of poetry, yet the one is always sung and the latter never; and "Marching Through Georgia" depends upon its air rather than its commonplace words for its hold upon the martial heart. There was some good poetry written during the late civil war, although not much; and in the collections, as I have said, it is doubtful if the respectable verses, in which the incidents and feelings of the war were expressed with deliberate art, have the vitality, as they have not now the effect, of the rude rhymes and commonplace sentimentality of those songs which took hold of the hearts of the people, and were

the living voices of the war. Too often they had the contortions of patriotism without its inspiration, and were forcible-feeble in appeal, or, when they attempted to interpret the spirit of battle, rang false to the real feeling and knowledge of the soldier. To this there were brilliant exceptions, like Mr. Gibbons's "We Are Coming, Father Abraham," Mr. Henry Howard Brownell's naval poems, and Read's "Sheridan's Ride," but as a whole it must be confessed that the polite poetry of the civil war is rather dreary reading.

There was an immense amount of song-writing as well as of song-singing during the war, and under the stress of excitement and the gathering together of immense bodies of young and exuberant spirits the enthusiasm inevitably found a vent through the lungs. The illiterate poets were as busy as those of higher education; and those who did not seek their public through the pages of the fashionable magazine, or even the poet's corner of the country newspaper, but through the badly printed sheet of the penny street ballad, or through the mouth of the negro minstrel, contributed almost as largely to the poetry of the war as their brothers. Dime song-books containing a curious admixture of the common and the polite, the appropriate and the incongruous, were innumerable, and the poetry which is below literary criticism was equal in bulk to that which is within its scope. Actual soldiers and sailors also sometimes wrote of their battles and experiences, or expressed their feelings in more or less finished verse, and these found their way into print either in the ballad sheet or the newspaper. Most of those which were good in themselves, from their native force and vigor or from their power as songs, have been preserved, but there is an immense amount of this uncollected and unedited verse which has a very great value as illustrating the sentiments and condition of the people, the waves of popular feeling during various phases of the war, the impressions of notable incidents, and the estimates of prominent personages, and which tell, oftentimes more than the leading articles in the newspapers, how the common people were affected by the tremendous struggle. They have the interest, if no other, of the relics of arms and uniforms, and the tokens of the familiar life of a bygone age, and will one day be as valuable to the historian as the ballads of the civil war in England, which have been collected with so much care. In modern times and in civilized societies, the newspaper has taken the place of the street ballad as the record of historical events and the expression of political feeling, and Ireland is almost the only country where it now lingers in any quantity and force; but during such times of popular excitement, and the occurrence of great events involving the most intimate interests of the people, as during the civil war, the popular ballads resumed something of their former value as the expressions

of popular feeling. It would be a mistake to omit from consideration even those which were provided as a matter of professional business by the minstrels of the popular stage, who reflected the pervading sentiments of the time, and colored their rude comedy and cheap pathos with the thoughts and feelings aroused by the war.

Thousands of these street songs were issued, to have their temporary vogue and disappear. The principal publisher of the penny sheets was H. De Marsan, 34 Chatham Street, New York, and he appears to have had almost a monopoly of the trade. They were printed on coarse paper, with an emblematic border in colors representing the American flag, and with a soldier and sailor under arms. Some of the more successful songs were copyrighted and published with their music, but this appears to have made little difference to the enterprising Chatham Street publisher, for he included almost everything that was singable, old Revolutionary ballads, English naval songs, and some of the more finished American poems of the war, as well as Ethiopian melodies, and ballads obviously of original contribution. It would be interesting to know whether he kept a staff of poets, like Jemmy Catnach of Seven Dials, or whether, as is most probable, he simply took what he could find, and conferred the honors of print, without remuneration, upon voluntary contributors. The most numerous contributors, who bear the stamp of originality, naturally came from the Irish element in New York, who were familiar with the street ballad at home, and reproduced its form and sentiment for a similar audience. There are dozens of ballads relating to the exploits of the Sixty-Ninth Regiment, an Irish organization in the New York State Guard, of which Michael Corcoran, an ex-member of the Irish constabulary, was colonel, and Thomas Francis Meagher, the Irish revolutionist, and afterward a brigadier-general of volunteers, a captain. The regiment took part in the battle of Bull Run, during which Colonel Corcoran was taken prisoner and carried South. The bards were instantly inspired to sing the praises of the regiment and its commander, and ballads were written exactly reproducing the style and language of the Irish "Come all yez," as thus : —

Come all ye Gallant Heroes, along with me combine ;
I'll sing to you a ditty about the Glorious Sixty-Ninth.
They are a band of Brothers, from Ireland they came ;
They had a bold Commander, Michael Corcoran was his name.

In one or two of them there is an improvement on this very primitive verse, gleams of humor, and ebullitions of vigorous spirit. A song entitled "The Jolly Sixty-Ninth" has a rollicking rhythm and rude humor, of which the following is a specimen : —

It happened one fine day,
Down by the rajin say,
Quite convenient to the boilin' Gulf of Mexico,
That some chaps hauled down our flag,
And it through the dust did drag,
Swearin' it should never float on Fort Sumpter, O.

The author of a song entitled "Freedom's Guide" had a force and vigor which, with a little more polish and form, would have entitled him to a place in polite literature, and the real singable quality, which was, perhaps, of more importance : —

FREEDOM'S GUIDE.

Our country now is great and free,
And this forever it shall be.
We know the way — we know the way.
Though Southern foes may gather here,
We will protect what we hold dear.
We know the way.

Chorus. We know the way — we know the way.
Through Baltimore, hooray.
For our guide is Freedom's banner.
Hooray, hooray.
The way is through Baltimore.

The South shall see that we are true,
And that we know a thing or two.
We know the way — we know the way.
As Yankee boys we are at hand,
Our countless throngs shall fill the land.
We know the way.

From east to west, from south to north,
We 'll send our mighty legions forth.
We know the way — we know the way.
The freedom that our fathers won
Shall be defended by each son.
We know the way.

Then shout, then shout o'er hill and plain,
We will our country's rights maintain.
We know the way — we know the way.
We will always guard it with our might,
And keep steadfast in the right.
We know the way.

Old Jeff has now begun to lag,
He knows that we 'll stand by the flag.
We know the way — we know the way.
With Scott to guide us in the right,
We 'll show them how the Sixty-Ninth can fight.
We know the way.

An organization almost equally popular with the New York ballad-singers, in the early days of the war, was the "Fire Zouaves," recruited among the firemen of the metropolis, and which was expected to perform wonderful feats of daring and energy, from the character of its material. Its leader, Colonel Elmer E. Ellsworth, was killed by the landlord of a hotel in Alexandria, Va., while hauling down the rebel flag from the roof, and his death created a deep sensation from its dramatic character, and from the fact that it was among the earliest in the war. The elegies upon his death were numerous, as well as those in praise of the regiment itself. One of the latter, by Archibald Scott, whose name, contrary to the usual custom, was prefixed to the ballad, had a good deal of rude vigor, of which the following is a specimen : —

Shall ugly plugs of Baltimore,
Who come out with stones and staves,
Get leave our patriots' blood to pour,
And drive our soldiers from their shore ?
No, no ! by Hell, in flames shall roar
Their city first by York Zouaves !

Another phase of life in the cities, from that of the enthusiasm of the young men in marching to the war and the fervent appeals for enlistment, was that of the feelings of the women whose sons and husbands left their workshops to join the army. The grief was as bitter and the patriotism as sincere among the inmates of the crowded tenement houses and the narrow and barren homes of the families of the workingmen of New York as among their sisters in the farmhouses in the country, whose surroundings better lent themselves to the illumination of poetry, and it cost as much to put down the tin pail of the city laborer as for the farmer to

Lay down the axe, fling by the spade,

and even more in pinching poverty and lack of resource. But the griefs and sacrifices of these women of the city tenement and noisome alley have found no place in the genteel poetry of the war, and have only been expressed in the rude verse of the street ballad. Says one of them : —

It was in the month of April,
As I walked out one day,
I met a woman weeping
As I walked down Broadway.
She was weeping for her Johnny,
Her dear and only son,
Who joined the Northern army
To fight in Washington.

O, Johnny! I gave you a schoolin',
I gave you a trade likewise,
And when you joined the Volunteers,
You know 't was my advice.

The New York ballad-writers were not entirely confined to the English language, the large foreign population furnishing recruits of all nations. There is not, so far as I have seen, any original German song devoted to the Union cause, but the "Red, White, and Blue," and other patriotic songs, were published in German text; and of Germanized-English songs, most if not all the product of variety theatre performers, there were a great many, including the extremely popular "I'm Going to Fight Mit Siegel."

Ven I comes from de Deutsche Countree,
I vorks somedimes at baking.
Den I keeps a lager bier saloon,
And den I goes shoemaking.
But now I vas a sojer man
To save the Yankee eagle,
To SCHLAUCH dem dam Southern folks,
I'm going to fight mit Siegel.

But this was no more representative of German sentiments than the "Whack-row-de-dow" Pats of the stage were of the Irish; and the German soldiers, when they sang in the vernacular, enlivened their foreign patriotism with the songs of the Fatherland. There was at least one French poet who appealed to his countrymen in their own language to rally to the cause of the Union. His production was as follows:—

VENGEONS LA PATRIE.

HYMNE PATRIOTIQUE, PAR GUSTAVE DIME, OUVRIER-ESTAMPEUR. AIR: "GLOIRE AUX MARTYRS VICTORIAUX."

APPEL AUX ARMES.

Debout fils de l'Union
Pour venges l'infamie
Faite a la nation,
Pour venger la Patrie,
La Constitution!
A bas Rébellion!
Debout, debout Americains,
Debout les armes a main.

L'OUTRAGE.

De Baltimore a Charleston,
De Richmont a Montgomery,
Le grand drapeau de Washington
Partout il fut souillie, flétri,

Du Fort Sumpter vengeons l'outrage
 Et en la sol de Virginie
 Sachions montrer notre courage
 En digne fils de la Patrie.

L'ASSASSINAT.

Le Sud in horrible furie
 DU POIGNARD DE LA TRAHISON.
 Percant le cœur de la Patrie
 Proclamea la SECESSION.
 Mais le President héroïque
 Et l'Autorité, le Sénat,
 Sauront sauver la République
 Et cet infame Assassinat.

LE TRIOMPHE.

Gloire a ton nom, libre Amérique,
 Gloire a tes vaillant défenseurs
 Ils sauveront la République,
 Terrasseront tes oppresseurs.
 Ils volent tous a la victoire,
 Pour l'Union des Etats Unis.
 Ils reviendront couverts de gloire
 Et les traitres SERONT PUNIS.

The "ouvrier-estampeur" was sufficiently energetic, but his song never became the Franco-American "Marseillaise."

As the war dragged its slow length along, demanding greater and greater sacrifices, and with its days of repulse and defeat for the Union armies, the feeling of universal enthusiasm gave way to discouragement, and there were not wanting in New York, among its heterogeneous population, elements of bitterness which culminated in the deadly and shameful outbreak of the draft riots. This feeling manifested itself in the street ballads, not so conspicuously as the previous enthusiasm, but enough to have attracted the attention of those who were watching the signs of popular feeling. "Copperheadism" had its bards as well as loyalty, although they were much fewer in number, and they cannot be omitted in an account of the folk-songs of the civil war. A rude jingle entitled "Johnny Fill Up The Bowl" gave the popular expression to this feeling:—

Abram Lincoln, what yer 'bout ?
 Hurrah, hurrah.
 Stop this war, for it's played out,
 Hurrah, hurrah.

Abram Lincoln, what yer 'bout ?
 Stop this war, for it's played out.
 We 'll all drink stone-blind,
 Johnny fill up the bowl.

The pages of the dime song-books at this time contained a number of songs in opposition to the draft, expressing hatred to the negro, and a demand for the stoppage of the war, of which the following is an example : —

THE BEAUTIES OF CONSCRIPTION.

And this the "people's sovereignty,"
 Before a despot humbled,
 Lies in the dust 'neath power unjust,
 With crown and sceptre crumbled.
 Their brows distained — like felons chained
 To negroes called "their betters,"
 Their whinings drowned in "Old John Brown,"
 Poor *sovereigns* wearing fetters.
 Hurrah for the Conscription,
 American Conscription !
 Well have they cashed old Lincoln's drafts,
 Hurrah for the Conscription !

Some think the hideous spectacle
 Should move the heart to sadness,
 That fetters ought — oh silly thought ! —
 Sting freemen's hearts to madness.
 When has the stock of Plymouth rock
 Been melted to compunction ?
 As for Provos, the wide world knows
 That chaining is their function.
 Hurrah for the Conscription,
 American Conscription,
 And for the stock of Plymouth rock,
 Whence sprung this new Conscription !

What matter if you're *sandwiched* in
 A host of sable fellows,
 Well-flavored men, your kith and kin,
 As Abe and Sumner tell us ?
 Is not the war — this *murder* — for
 The negro, *volens volens* ?
 For every three now killed of ye
 There's just a negro stolen.
 And then ye have Conscription,
 American Conscription.
 Your blood must flow for this, you know.
 Hurrah for the Conscription !

The songs written by the soldiers and sailors themselves, descriptive of their engagements, or incidents of camp and march, or expressing their feelings, were not many, either in folk-ballads or finished poetry. Major J. W. De Forrest's powerful verses, "In Louisiana," are almost the only specimen of the latter, and there are but few of the ruder ballads. It may have been because the sol-

diers and sailors were too much occupied, and that the life in camp and on shipboard was not favorable to poetical reverie, although there were many hours on picket or watch which might have been thus employed; but the fact remains that there was more carving of bone rings than of verses, and more singing than writing in the army and navy. There was not an absolute dearth, however, and the soldiers and sailors sometimes told their own stories or expressed their own feelings in verse. One of the best of these was written during the early days of the war by H. Millard, a member of Company A, Seventy-first Regiment, concerning the march from Annapolis to the Junction, and has the genuine flavor of soldiership as well as a fine spirit of *camaraderie*. It is entitled "Only Nine Miles to the Junction:" —

The Rhode Island boys were posted along
 On the road from Annapolis station,
 As the Seventy-First Regiment, one thousand strong,
 Went on in defence of the nation.
 We'd been marching all day in the sun's scorching ray,
 With two biscuits each as a ration,
 When we asked Gov. Sprague to show us the way,
 And "How many miles to the Junction?"
 How many miles — how many miles,
 And how many miles to the Junction;
 When we asked Gov. Sprague to show us the way,
 And "How many miles to the Junction?"

The Rhode Island boys cheered us on out of sight,
 After giving the following injunction:
 "Just keep your courage, you 'll come out all right,
 For it's only nine miles to the Junction."
 They gave us hot coffee, a grasp of the hand,
 Which cheered and refreshed our exhaustion;
 We reached in six hours the long-promised land,
 For 't was only nine miles to the Junction.

There were not many attempts to describe the battles in which the soldiers took part, and they were left to the poets, who did not see them, and had to depend, not very successfully, upon their imagination. There was, however, a ballad of the Seven Days' Fight before Richmond, evidently written by a soldier, and of some force and vigor. It begins: —

Away down in old Virginny many months ago,
 McClellan made a movement and made it very slow.
 The Rebel Generals found it out and pitched into our rear
 They caught the very devil, for they found old Kearney there.
 In the old Virginny low-lands, low-lands,
 The old Virginny low-lands, low.

The bard details the fights as though they were a succession of

Union victories, and concludes with a defence of General McClellan : —

Now all you politicians a word I have for you,
Just let our little Mac alone, for he is tried and true ;
For you have found out lately that he is our only hope,
For twice he saved the Capitol, likewise McDowell and Pope.

The enthusiasm aroused by General McClellan among the rank and file of the Army of the Potomac had no counterpart in regard to any other commander, was proof against failure and defeat, and lingered, to a certain extent, even to the close of the war. His removal caused a great deal of indignation, and called out a good many protests, and appeals for his restoration. A song, "Give Us Back Our Old Commander," was a good deal sung at the time : —

Give us back our old Commander,
Little Mac, the people's pride ;
Let the army and the nation
In their choice be satisfied.
With McClellan as our leader,
Let us strike the blow anew ;
Give us back our old Commander,
He will see the battle through.
Give us back our old Commander,
Let him manage, let him plan ;
With McClellan as our leader,
We can wish no better man.

The very rollicking and nonsensical chorus of "Bummers Come and Meet Us," belongs to this period, and was almost as popular as "John Brown's Body," fulfilling amply and simply the conditions for relieving the lungs. Like the sailors' "shantees" and the plantation choruses, it was capable of indefinite extension and improvisation. The following is a specimen of its construction : —

McClellan is our leader, we 've had our last retreat,
McClellan is our leader, we 've had our last retreat,
McClellan is our leader, we 've had our last retreat,
We 'll now go marching on.

Say, brothers, will you meet us,
Say, brothers, will you meet us,
Say, brothers, will you meet us,
As we go marching on ?
.

The girls we left behind us, boys, our sweethearts in the North,
The girls we left behind us, boys, our sweethearts in the North,
The girls we left behind us, boys, our sweethearts in the North,
Smile on us as we march.

Oh sweethearts, don't forget us,
Oh sweethearts, don't forget us,
Oh sweethearts, don't forget us,
We 'll soon come marching home.

A seaman on board the *Vandalia*, one of the ships engaged in the capture of Port Royal, wrote a description of the engagement, which has considerable of the light of battle in it. It is entitled : —

THE PORT ROYAL DANCE.

Behold our glorious banner floats gayly in the air,
But four hours hence base traitors swore we could not plant it there ;
But brave Dupont he led us on to fight the vaunting foe,
And soon the rebel standard was in the dust laid low.

Whack row de dow,
How are you, old Port Royal ?
Whack row de dow,
How are you, Secesh ?

When we were seen advancing they laughed with foolish pride,
And said that soon our Northern fleet they'd sink beneath the tide ;
And with their guns trained carefully they waited our advance,
And the gallant Wabash soon struck up the music of the dance.

The Susquehanna next in line delivered her broadside,
With deadly aim each shot was sent and well each gun was plied ;
And still our gallant ships advanced, and each one, as she passed,
Poured in her deadly messengers, and the foe fell thick and fast.

Each ship advanced in order, each captain wore a smile,
Until the famed *Vandalia* brought up the rear in style,
And as our guns were shortest we balanced to the right,
And brought us to the enemy the closest in the fight.

Then round the room (Port Royal bay) we took a Highland Fling,
And showed them in Fort Walker what loud music we could sing.
And then we poured in our broadsides that brought their courage low,
And o'er the rebel batteries soon our Union flag did flow.

Three cheers for gallant Haggerty, he led us safely through ;
And three for our loved Whiting, he is the real true blue.
Success to every officer who fought with us that day ;
Together may we pass unscathed through many a gallant fray.

A health to every gallant tar who did his duty well,
Peace to the ashes of the dead who nobly fighting fell.
'T was in a glorious cause they died, the Union to maintain.
We who are left, when called upon, will try it o'er again.

Some of the disagreeable features of a soldier's duty and camp life were dealt with by the soldiers in the spirit of humorous exaggeration, which was as much an evidence of high spirits as the enthusiastic choruses. A camp poet thus relieves his feelings in regard to the exercise of "double quick : " —

Since I became a volunteer things have went rather queer ;
Some say I'm a three months' man, and others a three years' volunteer.

With plenty of likes and dislikes to all I have to stick;
There 's plenty of pork, salt horse, and plenty of Double-Quick.

Oh, I 'm miserable, I 'm miserable,
To all I 'll have to stick.

The old salt horse is passable,
But d——n the Double-Quick.

If a friend should call to see you the men have a pretty game,
They call him paymaster, obstacle, or some such kind of a name.
They chase him around the camp; it 's enough to make him sick
To try and teach him discipline by giving him Double-Quick.

You may feel rather hungry, almost in a starving state,
And you wish to get your dinner first, all ready with your plate;
There 's always others just the same, waiting for the lick;
To be the twentieth one, you must travel Double-Quick.

Once upon every Sunday to church you must always go,
Your bayonet by your side in case you should meet the foe;
And when the service was ended it was called the moral trick
To drive you back to your camp at a pleasant Double-Quick.

Each day there are just twelve roll-calls to keep you in the camp;
If off three rods the bugle sounds, back you will have to tramp,
And, if you chance to miss, why, you are a poor, gone chick. —
Fourteen bricks in your knapsack, and four hours Double-Quick.

Now, all you chaps who would enlist, don't leap before you look.
And, if you wish to fight for the Union, go on your own hook,
For, if a soldier you become, it will be your last kick,
To the devil you will surely be drove headlong Double-Quick.

The Southern poetry of the civil war was even more rhetorical and stilted than that of the North. Its literary culture was more provincial, and its style a great deal more inflated and artificial. It was the "foemen" that were to meet instead of the enemy, and "gore" instead of blood that was to be shed; and there was a great deal about the "clank of the tyrant's chain," and the "blood-stained sword," and such other fuliginous figures of speech. Sometimes there was a good deal of force behind this sounding rhetoric, as in Henry Timrod's "A Call to Arms" and in James R. Randall's "There 's Life in the Old Land Yet," but for the most part it had an air of bombast and turgidity, which would have given a false impression in regard to the real spirit of determination among the Southern people, if one had only judged by its inflated expression. The pages of the "Southern Amaranth," and other collections of rebel poetry, give the impression of having been written by school-boys, and contain little but sophomoric rhetoric of the most sounding and inflated description. That it had a fiery energy and an invincible determination behind it was abundantly shown, but the

voice of the South in its polite literature was one of inflated extravagance. Nevertheless it produced the most manly and vigorous song of the whole war in Dr. J. W. Palmer's "Stonewall Jackson's Way;" and some verses appeared in a Richmond paper in 1861, entitled "Call All," which have a fiery energy and directness unsurpassed, and were in the genuine language of the people:—

CALL ALL.

Whoop! the Doodles have broken loose,
Roaring around like the very deuce.
Lice of Egypt, a hungry pack;
After 'em, boys, and drive 'em back,

Bull-dog, terrier, cur, and fice,
Back to the beggarly land of ice.
Worry 'em, bite 'em, scratch and tear,
Everybody and everywhere.

Old Kentucky is caved from under;
Tennessee is split asunder,
Alabama awaits attack,
And Georgia bristles up her back.

Old John Brown is dead and gone,
Still his spirit is marching on,—
Lantern-jawed, and legs, my boys,
Long as an ape's from Illinois.

Want a weapon? Gather a brick,
A club or cudgel, a stone or stick,
Anything with a blade or butt,
Anything that can cleave or cut;

Anything heavy, or hard, or keen;
Any sort of slaying machine;
Anything with a willing mind
And the steady arm of a man behind.

Want a weapon? Why, capture one;
Every Doodle has got a gun,
Belt and bayonet, bright and new.
Kill a Doodle and capture two!

Shoulder to shoulder, son and sire,
All, call all! to the feast of fire,
Mother and maiden, child and slave,
A common triumph or a single grave.

The street ballad did not exist in the South, so far as I can discover, and the popular song-books were very few in comparison with those of the North. There were some, however, printed on discolored paper, and with worn-out type. Among them were "The New

Confederate Flag Songster," S. C. Griggs, Mobile ; "The General Lee Songster," John C. Schreiner & Son, Macon and Savannah ; "The Jack Morgan Songster," compiled by a captain in General Lee's army ; and "Songs of Love and Liberty," compiled by a North Carolina lady, Raleigh, 1864. Like the Northern song-books, they contained an admixture of the popular negro melodies with the songs of the war, and there are but few instances of any genuine and native expression. The song which gave the title to "The Jack Morgan Songster," however, has a good deal of force and vigor, and was evidently written by the camp fire. It is entitled "Three Cheers for our Jack Morgan : " —

The snow is in the cloud,
And night is gathering o'er us,
The winds are piping loud,
And fan the flame before us.
Then join the jovial band,
And tune the vocal organ,
And with a will we 'll all join in
Three cheers for our Jack Morgan.

(Chorus.) Gather round the camp fire,
Our duty has been done,
Let 's gather round the camp fire
And have a little fun.
Let 's gather round the camp fire,
Our duty has been done.
'T was done upon the battle-field,
Three cheers for our Jack Morgan.

Jack Morgan is his name,
The peerless and the lucky;
No dastard foe can tame
The son of old Kentucky.
His heart is with his State,
He fights for Southern freedom ;
His men their General's word await,
They 'll follow where he 'll lead 'em.

He swore to free his home,
To burst her chains asunder,
With sound of trump and drum
And loud Confederate thunder.
And in the darksome night,
By light of homestead's burning,
He puts the skulking foe to flight,
Their hearts to wailings turning.

The dungeon, dark and cold,
Could not his body prison,
Nor tame a spirit bold
That o'er reverse had risen.

Then sing the song of joy,
 Our toast is lovely woman,
 And Morgan he's the gallant boy
 To plague the hated foeman.

The tone of the Southern songs was not only a good deal more ferocious and savage than that of those of the North, but there were fewer indications of that spirit of humor which pervaded the Northern camps, and found expression in the soldiers' songs. There is, however, one Southern piece of verse, descriptive of the emotions of the newly drafted conscript, which has an original flavor of comicality, although evidently inspired by the spirit of "Yankee Doodle:" —

THE VALIANT CONSCRIPT.

How are you, boys? I'm just from camp,
 And feel as brave as Cæsar;
 The sound of bugle, drum and fife,
 Has raised my Ebenezer.
 I'm full of fight, odds shot and shell,
 I'll leap into the saddle,
 And when the Yankees see me come,
 Lord, how they will skedaddle!

Hold up your head, up, Shanghai, Shanks,
 Don't shake your knees and blink so,
 It is no time to dodge the act;
 Brave comrades, don't you think so?

I was a ploughboy in the field,
 A gawky, lazy dodger,
 When came the conscript officer
 And took me for a sodger.
 He put a musket in my hand,
 And showed me how to fire it;
 I marched and countermarched all day;
 Lord, how I did admire it!

With corn and hog fat for my food,
 And digging, guarding, drilling,
 I got as thin as twice-skimmed milk,
 And was scarcely worth the killing.
 And now I'm used to homely fare,
 My skin as tough as leather,
 I do guard duty cheerfully
 In every kind of weather.

I'm brimful of fight, my boys,
 I would not give a "thank ye"
 For all the smiles the girls can give
 Until I've killed a Yankee.

High private is a glorious rank,
There's wide room for promotion ;
I'll get a corporal's stripes some day,
When fortune's in the notion.

'T is true I have not seen a fight,
Nor have I smelt gunpowder,
But then the way I'll pepper 'em
Will be a sin to chowder.
A sergeant's stripes I now will sport,
Perhaps be color-bearer,
And then a captain — good for me —
I'll be a regular tearer.

I'll then begin to wear the stars,
And then the wreaths of glory,
Until the army I command,
And poets sing my story.
Our Congress will pass votes of thanks
To him who rose from zero,
The people in a mass will shout,
Hurrah. behold the hero !
(Fires his gun by accident.)

What's that ? oh dear ! a boiler's burst,
A gaspipe has exploded,
Maybe the Yankees are hard by
With muskets ready loaded.
On, gallant soldiers, beat 'em back,
I'll join you in the frolic.
But I've a chill from head to foot,
And symptoms of the colic.

The spirit of the Southern women is well known to have been as vigorous and determined as that of their brothers, and the sacrifices which they were compelled to make were much more severe and general than at the North. They had been dependent upon the North and foreign countries for clothing and the luxuries of the household, and when these sources of supply were cut off by the war and the blockade, they had to make and sew their own homespun dresses, and forego all the delights of fashion and adornment. The sacrifices and devotion of the daughters of the South were sung in turgid rhetoric, like the threats and appeals of the men, but here is a genuine voice, evidently a woman's own, which speaks for her sisters in their homelier trials, as well as in their deeper emotions : —

THE SOUTHERN GIRL'S SONG.

Oh, yes, I am a Southern girl,
And glory in the name,
And boast it with far greater pride
Than glittering wealth or fame.

We envy not the Northern girl
 With robes of beauty rare,
 Though diamonds grace her snowy neck
 And pearls bedeck her hair.

Hurrah, hurrah,
 For the sunny South so dear.
 Three cheers for the homespun dress
 That Southern ladies wear !

The homespun dress is plain, I know,
 My hat's palmetto, too,
 But then it shows what Southern girls
 For Southern rights will do.
 We have sent the bravest of our land
 To battle with the foe,
 And we will lend a helping hand ;
 We love the South, you know.

Now, Northern goods are out of date,
 And since old Abe's blockade,
 We Southern girls can be content
 With goods that's Southern made.
 We sent our sweethearts to the war,
 But, dear girls, never mind,
 Your soldier love will ne'er forget
 The girl he left behind.

The soldier is the lad for me,
 A brave heart I adore ;
 And when the sunny South is free,
 And when the fight is no more,
 I'll choose me then a lover brave
 From out the gallant band ;
 The soldier lad I love the best
 Shall have my heart and hand.

The Southern land's a glorious land,
 And has a glorious cause ;
 Then cheer, three cheers for Southern rights
 And for the Southern boys.
 We'll scorn to wear a bit of silk,
 A bit of Northern lace ;
 And make our homespun dresses up,
 And wear them with such grace.

And now, young men, a word to you :
 If you would win the fair,
 Go to the field where honor calls
 And win your lady there.
 Remember that our brightest smiles
 Are for the true and brave,
 And that our tears are all for those
 Who fill a soldier's grave.

The folk-songs of the civil war, in which millions were engaged and which lasted for four years, do not compare in quality with those which much lighter struggles have produced, notably the Jacobite rebellion in Scotland. The Americans were not a singing people in the bent of their genius, and the conditions of life and civilization were not favorable to this form of expression. The newspaper had taken the place of the ballad as a means of influencing the public mind, and poetry had passed from the people to the literary artists. So when the great crisis of the civil war came, affecting all minds and all hearts, the people were unfamiliar with this mode of expression, and the literary artists had not the power to interpret their feelings except in their own artificial forms without touching the heart or giving vital meaning to the voice. The accident of the combination of genius with this sincerity, which produced "La Marseillaise" and "Der Wacht am Rhein," did not occur, so that the great struggle is without an equally great song embodying and interpreting the spirit of the nation, and whatever fine poems and songs there were distinctly fall below this ideal. But in such a struggle the voice of the people could not fail to find expression by the means which the history of mankind has shown to be the most natural expression of emotion and enthusiasm, and their songs, however imperfect, either as literature or popular poetry, are the most genuine expression of the feelings and thoughts which filled their hearts and minds, and have a genuineness which inform the rude or inadequate words, and are a most important illustration of the history of that tremendous conflict.

Alfred M. Williams.

RHYMES FROM OLD POWDER-HORNS.

II.

SINCE the first paper on old powder-horns appeared in the *Journal of American Folk-Lore*, April-June, 1889, Mr. Rufus A. Grider has greatly enlarged his collection of drawings, and a large number of these will be in the government exhibition at Chicago. He has now over four hundred of these curious and beautiful examples of an article now but little used.

They have attracted attention abroad. In the "New World Book List, Bristol, Old England," 1890, a "powder-horn used by a backwoodsman in Georgian times, engraved with map, etc., illustrating New York State," is advertised for \$30, and the description is fortified by quotations from my former article. From the description, I hardly think this the one on which a late English historical work is based, entitled "Appendiculæ Historicæ; or, Shreds of History hung on a Horn. By Fred. W. Lucas." This was issued in London in 1891, and comprised sketches of the old French war. The class of geographical horns is comparatively large, yet differing much in details as forts rose and fell. Most of them are of New York, though they sometimes embrace a much larger field, and occasionally quite a different one. As before, these will enter but incidentally into this paper.

The rhymes of the colonial period seldom appear on the powder-horns of the Revolution, but I have a few before me. One instance occurs at Syracuse, N. Y., where the inscription is, —

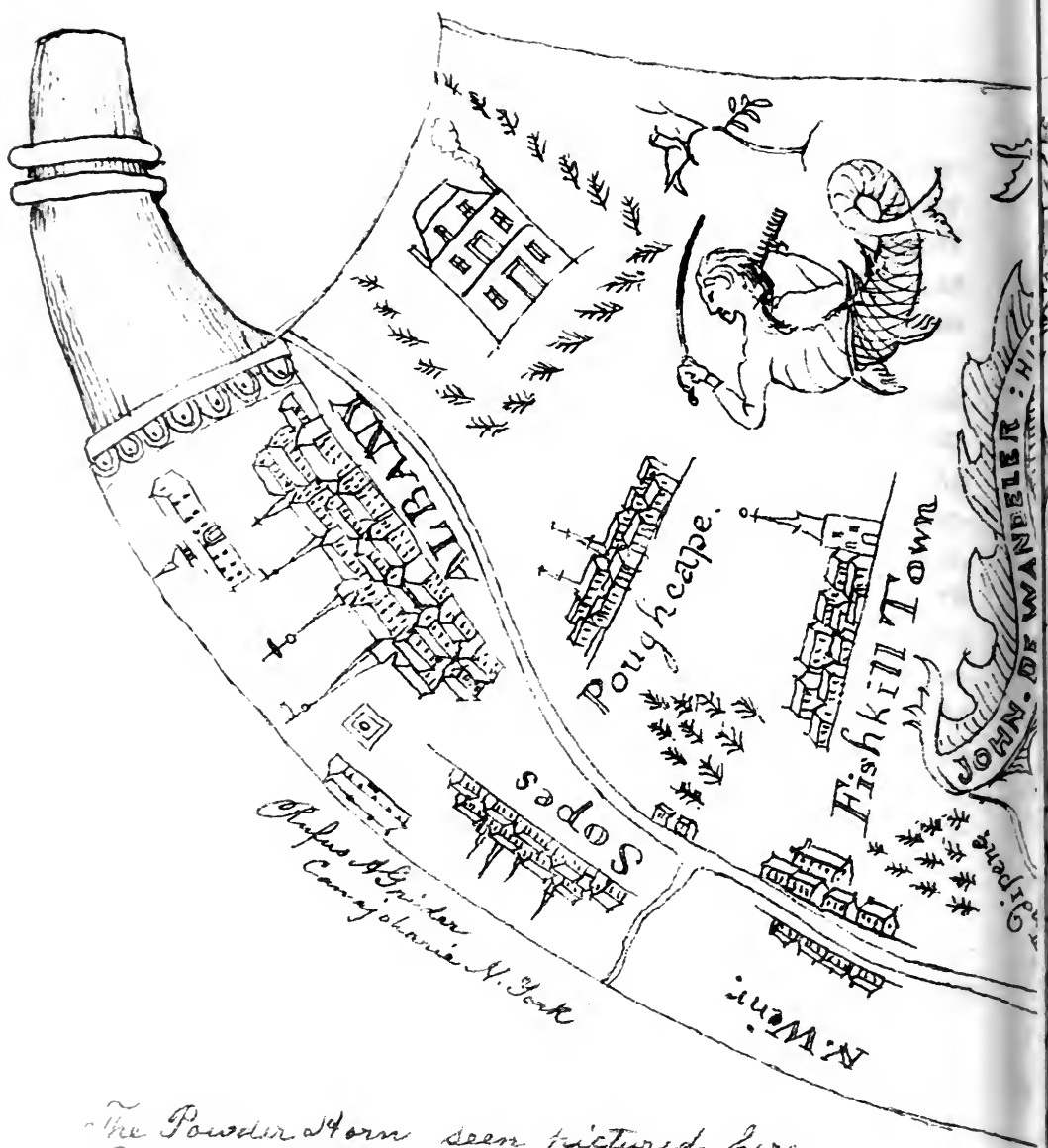
Silas Hoskins his horn
Made at N York Sept 12, 1776
& Sent to him A Present by his
Father,
I Powder with, My brother ball.
A hero Like. Do Conquer all.
Success to America.

One at Ipswich, Mass., varies a little, but is somewhat older, so that the patriotic wish is not expressed : —

I Powder, With My Brother Ball
Most. Hero-Like Doth Conquer All.
Jonathan Clark Lewis his. horn made.
By J. G. Febr the 27. 1773.

I met with another in Syracuse, which I drew and described for Mr. Grider, and which belongs to a grandson of the maker, for many of these horns are heirlooms. This reads : —

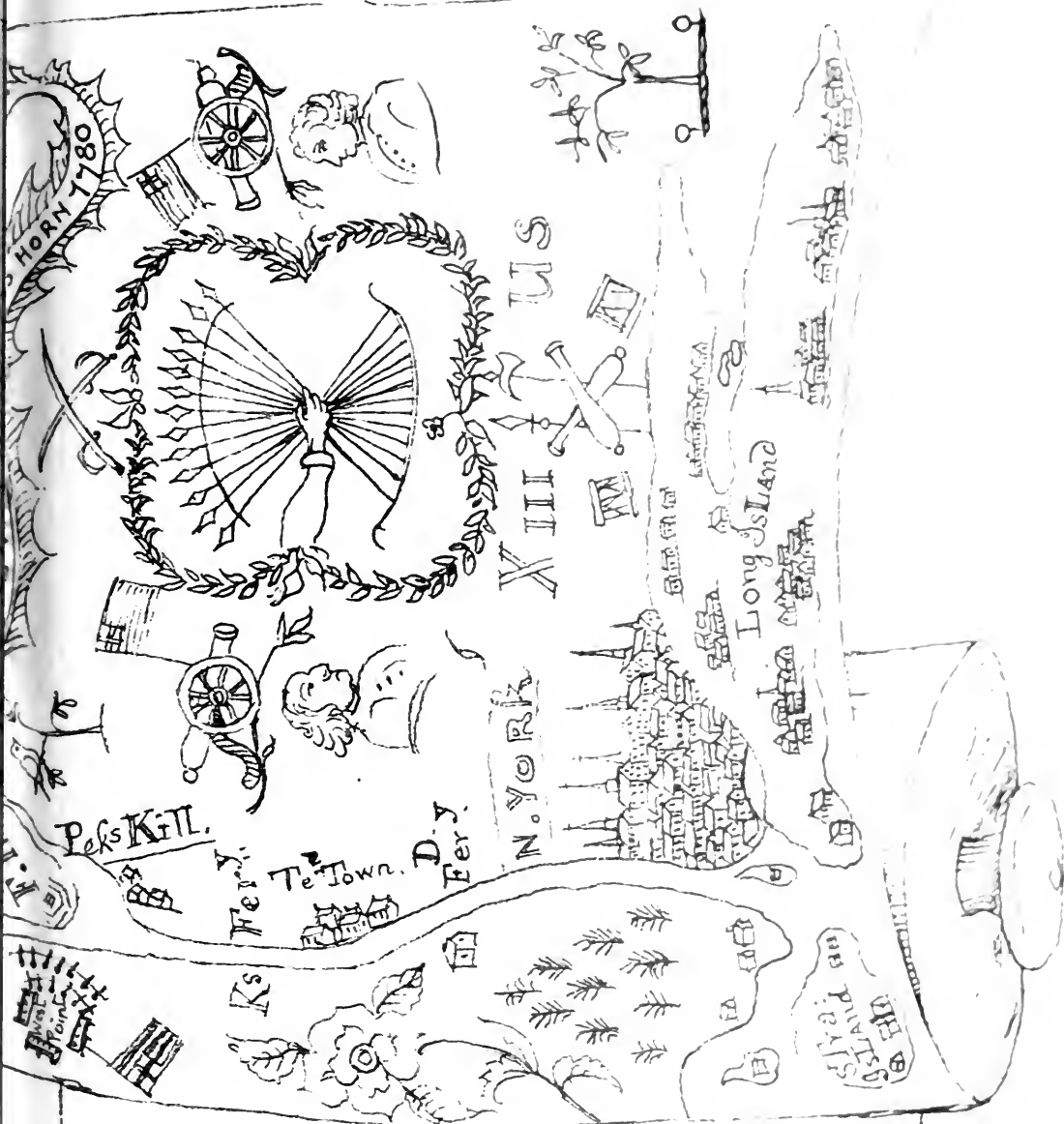
Solomon X plant X his
horn X Made X at X OsweGotchie
in X Canada X September : ye 14 1760.



The Powder Horn seen pictured here
Belonged to JOHN DEWADLEAR,
When BROWN at Stone Arabia died.
Its owner, battled near his side,
His scalp was taken & his horn
A trophy by a Chief, was won,
When cruel war at last had ended
The trophy to a son descended.
Its owners changed from time to time
Until it reached our Sam'l. Prynor *
Who in the year Eighteen sixteen
Shows how the Indians home was seen

* The Father of
the present owner.

Notice the proposed design for a
Coat of Arms for the U.S. dated 1780.



View of the home of SCONIDA chief of the Oneidas.
sketched by Saml. Pruyn of Albany in 1816.

Mr. Plant told me that his grandfather was quite young when he served as a soldier, and he supposed him mistaken in dating this in Canada. Up to that date, however, the entire St. Lawrence belonged to the French, and it is properly dated just after the capture of the French post near Ogdensburgh, N. Y. Oswegatchie is still locally pronounced Oswegotchee.

My daughter sent me a drawing of a fine horn belonging to the Rev. Dr. Montague, of Colorado Springs, Colo. It is one of the No. 4 horns, of which I have seen several. In an ellipse is, "Made At Charlestown July 5, A D. '759 By Richard Montague." In large and finer letters elsewhere is engraved, "Richard Montague. N° 4 May 28th 1759. R. M." It has also the lines, "I powder," etc., and the names of some of the birds which appear in other parts. Major Montague had artistic ability, and "descendants of the major remember seeing in their childhood blue and white coverlets woven by his hands in various figures, such as vines, cows, etc." He served in the French war, and when he joined the American army, just before the battle of Bunker Hill, he told his wife that, "if the Lord would forgive him for fighting seven years for the king, he would fight against him the rest of his life."

Among the horns I have drawn in Syracuse is one with a double date, 1761 and 1776. It appears to have been made in the former year, judging from the designs upon it. A strip, from end to end, is left above the general surface, and on this is the couplet, —

Now is the time ye Hearts of Oak
To give our foes a fatal Stroke.

One relating to the battle of Ticonderoga, and probably used in it, has a statistical interest, as it gives the British loss in that disastrous engagement, on which historians have disagreed : —

A × D × July × ye 2 × 1758 × Hezekiah
Ford × His × Horn × July × ye 8 × 1758 ×
Ticonerogue × Fight × Began × at
Ten × A × and × Ended × at × Five Acolock
× and × Their × Was × Killed × and × Wounded
2844.

Three powder-horns, for as many soldiers, were apparently made by the same person, and the Williams horn has been described before. On General Putnam's the lines run as follows : —

When Bows & weighty Spears were usd in Fight
twere nervous Limbs Declar^d a man of might
But now Gunpowdr Scorns such Strength to own
And Heroes not by Limbs but souls are shown.

W A R

Capt Israel Putnam.

This has also "A plan of the stations From Albany to Lake George ;" "the River ;" "the Road."

The third of these is in Salem, Mass., and the lines follow the inscription, which reads, "David Baldwin, Esq^r. his horn made at Fort W^m Henery Oct^{br} ye 18th, 1756."

A fine Revolutionary horn was "Made by Micah Briard," and bears the further inscription : —

Lieut X Ezra X Beaman X his X horn X
 Made X at X Fox X Poynt X so ; calld X
 In X Dorchester X September X
 The 30 ye 1775 X in X Thomas Gage's
 War who came to Boston ye Americans
 For to enslave and take their Rights
 Away.

Though dated some months later, this is reputed to have been carried at Bunker Hill, a claim not always to be allowed. One, however, dug up at Bunker Hill, is now in South Boston. The inscription suggests modern socialism, or something more, — "Jonathan X Gardner X His X Horn 1776. Liberty and Property X or Death." Soldiers are marching in a line, and there are other well-drawn figures.

Another, owned by Col. David H. Gilman, of Tamworth, N. H., has a simple and quaint inscription : "David Gilman His Horn mead August the 6. 1759. A so forth." This has many figures. Gilman served under Washington in Braddock's army.

Perhaps most of the more western hunters and soldiers would have contented themselves with "A so forth," as Boone and his kinsmen thought simple initials quite enough, but these did not satisfy William Whitley, who went from Virginia to Kentucky in 1775. His powder-horn now belongs to a granddaughter living in Crab Orchard, Ky. The lines are : —

Wm. Whitley I am your horn
 The truth I Love a lie I Scorn
 Fill me with best of powder
 Ile make your rifle Crack the Lowder
 See how the dread terrifick ball
 Make Indians bleed and torey's fall
 You with powder Ile Suply
 For to defend your Liberty.

A very remarkable powder-horn belongs to Mrs. Elias Chellis, Claremont, Sullivan County, N. Y. It is inscribed, "Geo X Odiorne. Anno Domini 1776," but is said to have been made three years earlier. An English peer holds a prostrate woman by the arm, a doctor grasps her feet, and another takes her by the throat with his left hand, pouring tea into her mouth with his right. The "Boston Port Bill" protrudes from his pocket. The woman is America, and beside her head Liberty turns away weeping. Soldiers stand around,

and under the group is the legend, "The Able Doctor or America Swallowing The Bitter Draught." Above are ships inscribed, "Boston Cannonaded." There are several groups of a different character, all finely done. The principal part of this group is on the title-page of the "N. Eng^d Almanack for 1777," and this makes it probable that it was engraved in the year in which it was dated.

Although many geographical horns were made by Sullivan's men, in the Indian campaign of 1779, I have seen a representation of but one, which was probably made at the camp at Honeoye, but finished and dated later. It is inscribed, "John Coon, His Horn, 1780." Among the Indian names are Caugua (Cayuga), Waygo (Owego) Scutchquag, Tioga, and Chemung.

One owned at Downingtown, Ohio, has on it, "James Hill. His Horn 1774." As preceding the Revolution, this retains the British arms. "A Couple of Jack Tars," is the sentence below two sailors; "Mister Nathan^l Low," is beneath a gentleman and lady; and some of the animals are labelled, as "The Moose," "The Bear," "The Rabit." On some other horns the initials of the animals' names appear.

One at Springfield, Mass., has "Liberty," under a liberty tree. Also, "Nathan Plumer His Horn made by him, 1777." On this parties of soldiers are beginning to fire at each other.

A fine powder-horn appears in "Lossing's Historical Record," 1873. It is thus inscribed:—

Elnathan Ives His Horn
Made at Lake George. September ye 22^d A. D. 1758.
I powder With My Brother Baul.
A Hero like do Conquer All.
Steel not this Horn for Fear of Shame
For on it is the Oners Name.
Roos is Red the Grass is Green
The Days Are past Which I have Seen.

Among those in the possession of the Connecticut Historical Society is one with somewhat of a clerical air,—"Parson Marther His Horn Made at Lake George October 13th ye 1758." The decorations are a sloop and flowers. The "fighting parson's" name naturally recalls the old New England worthies, Cotton and Increase Mather, but may have had nothing to do with the family.

A horn preserved by the family at Hopkinton, N. H., has a soldier's record of his battles, though with one date misplaced: "Cap^t × Iohn × Hale × of Hopkinton × N × H × Stark's Regt. Bunker × Hill × Long Island × 1776: June 17 × 1775. Saratoga × 1777." These may have been added from time to time, for the natural inference is that the horn went with him through the war.

Without rhyme or extended expression, a single word sometimes reveals the patriotic feelings of the soldier, as in "George Morley his horn Charles Tun Camp No 3 Dec^r ye 17th A. D. 1775," where the word "Liberty" showed the motive which had brought him to the camp before Boston. Others had more to say, as "William X Hardy X 1776 X His X Powder X Horn X made October 30 — at X Mount X Independance X in X defence X of X Americain Liberty. M. I. Hand."

One interesting example has the only perspective view of Fort William Henry, with the sentry box outside, and a boat towing the sloop toward the island opposite. The inscription is, "Michael. B. Goldthwait. horn. 1756. At Fort W^m henry Octo^{br} 2 A. D." The fort was captured the following year.

Another, now at Canaan Centre, N. H., has an unusual couplet :—

What I contain shall freely go
to bring a haughty tyrant low.

The first owner had his name engraved: "John Calfe His Horn made at Mount Independence Apl. 1777." It has a fine plan of Fort Ticonderoga, on which the maker looked down, with "Citadel," "Battery," "Bridge," "Ty Fort," "Way to Mills," "French Lines," and "South Bay."

The Spencer family, of Laconia, N. H., preserved an ancestor's powder-horn. It reads :—

Hobart Spencer's Horn X Dated —
Crown Point X Nov^r 1 X 1759.
Men of might they take Delight
In gun & sword that they may fight.

Cavalry and infantry are engaged in battle, and there are other figures.

One now in Nebraska has on the bottom "Harmon Stebens," and "H. Stebens" on the side. The earlier inscription is, "1779 John Graham's Captn." It is a geographical horn, having West Point on it, and some spirited scenes. There is also a trophy on one side, with "United we Stand, Devided . we . fall. Honours of War."

One, of the last war with Great Britain, has an eagle pecking at a lion, and the legend, "The great American Eagle gets away with the little British Lion. 1814." Others have like sarcasms.

Some horns have the original inscriptions added to by later hands, as in the concluding words of the following: "Jabez X Rockwell X of X Ridgebury, Conn. His Horn X made X in X Camp X at X Valley X Forge X first X used X at X Monmouth X June 28, 1778 X & Last X at Yorktown, 1781. May it be sacredly kept is the wish of his Grandson Charles F. Rockwell." The change of style is evident.

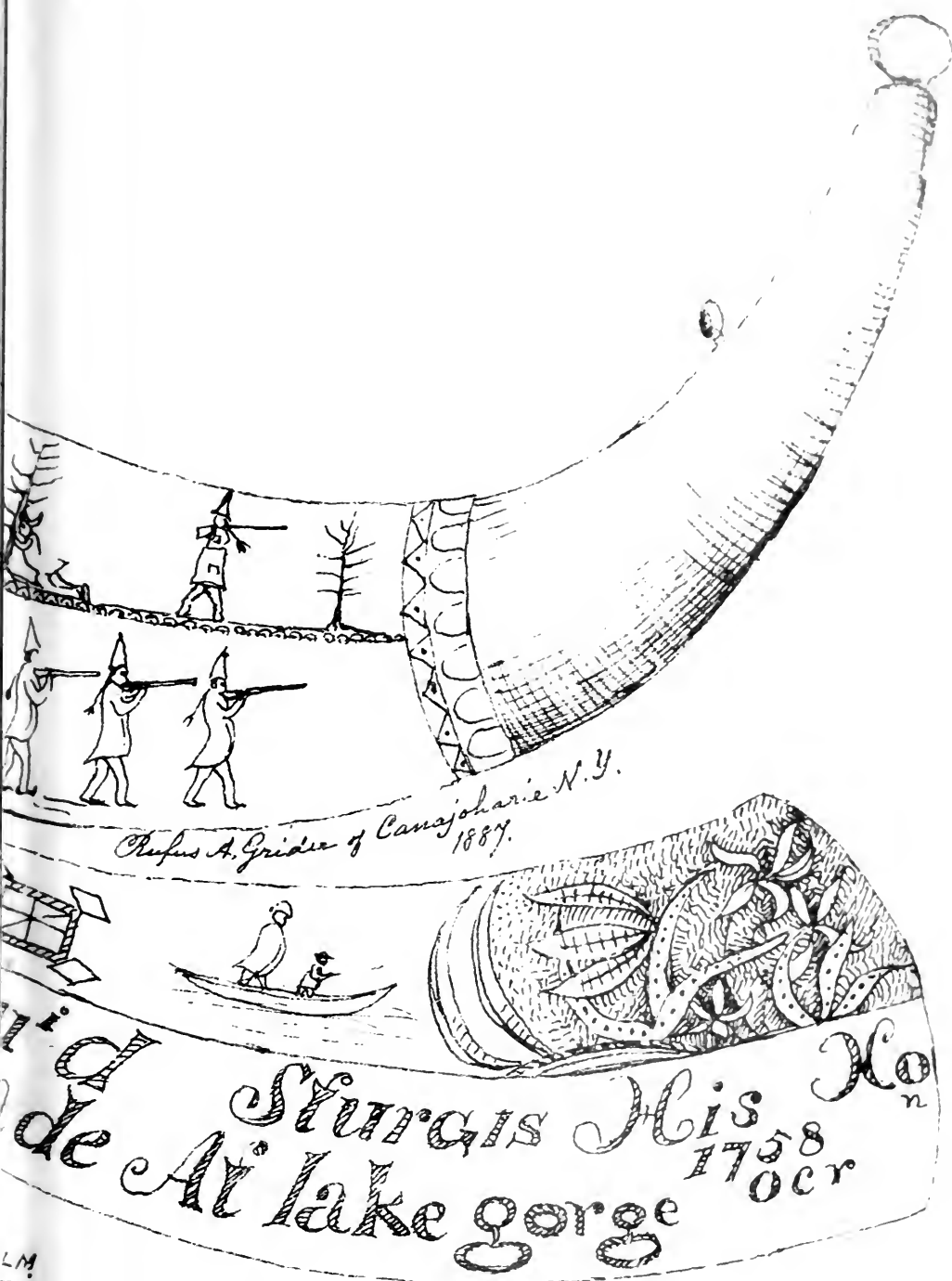




*McDEFIANCE shown
 here was armed with Can
 non. by Gen^l BURGUYNE
 causing the defeat of the
 Am. Army under Gen^l ST. CLAIR
 at TICONDEROGA in 1777.*



*Battle field where ABERCROMBIE was defeated by MONTCA.
 Jul. 8. 1758. a PINE TREE along the pub. road bore in 1887 the
 following inscription. "ABERCROMBIE'S DEFEAT by MONTCALM
 " JULY 8. 1758. 15,000 repulsed by 4000. British Loss 2000.*



Charles A. Gridler of Canajoharie N.Y.
1887.

This scene was made when Genl Abercrombie
commanded at Lake George, during the French
War. It shows Ft. William Henry, the Lake - where
recruits are drilled & then led to fight the
Indians in the forest -

The Connecticut Historical Society has one with this recent inscription: "This horn was made during one of his College vacations by Capt. Nathan Hale The Martyr Spy. the animal from which it was taken was raised by Hale's father. Bequethed by Wm. Roderick Lawrence 1856 to the Conn. Hist^l So. at Hartford." The horn is plain.

A Revolutionary horn, long in possession of a Scotch family in Canada, was taken from an American soldier. The inscription is: "Liberty or Death 1779. John Humphris August 19. Death before Dishonor."

Occasionally an inscription is puzzling, as in the one of "I. S. 1776. John smith Sanborn In kennsin." This has also, "The Rode To Crown Poynt. E. D. C." There are perplexing words, too, in one "made at Camp Sep 22.. 1758. Lake george 1758. Ezra Dodge. Wise men wonder Great men Invent and Fools Believe.

Steel not this horn For Fear of Sham
For on it Has the oner's naim.
Hard Times I find."

There is also a sloop marked "163 Tyn," and over it, "Called the George At Lake. A Sloop made Fac x m Ert of hala." This may refer to a sloop previously sunk at the head of Lake George.

Sometimes there was an attempt at a puzzle. One horn has, in Old English capitals, "John Bunker, Owner, Nantucket, 5810," he being evidently a Freemason. Then comes a file of soldiers marching: "American Volunteers. Liberty or Death." Below are two lines in cipher:—

Th4' S472 728 192 f446s 38 d3sg53s2.
Wh28 th45 921d th3s 62198 t4 b2 w3s2. 1810.

The key is simple, the first five numerals representing the vowels; 6 is *l*, and 7, 8, 9 are respectively *m*, *n*, *r*. Without the date the lines are:—

Tho' some men are fools in disguise,
When thou read this learn to be wise.

As a further puzzle, there is a circle inclosing the old "three in a row," "Nine digits Counting fifteen each way." The maker was also a sailor. Whaleboats are "Going to market." A man-of-war is "The Chesapeake;" two square-rigged vessels are the "Abigail" and "Alknomac."

Another expresses a sailor's admiration: "U. S. Ship Ranger. 1776. Paul Jones a hero." Jones took command of the Ranger in June, 1777.

One in Concord is interesting from its coat of arms. Between the lion and the unicorn, on the shield, is "Liberty," and on a scroll beneath, "Success to America." The crest is a Continental soldier,

with a drawn sword. There are various spirited scenes, and the inscription is, "John Noyes His Horn."

Another has the only reference to the Declaration of Independence which I have seen, and belongs to the New Hampshire Historical Society: "Iohn : Abbot : H : H : 1776 : Independence : De^d : July : 1776." In this "H : H :" stands for "his horn."

Hunters may have been more profane than soldiers, for in all the military examples I have seen there is scarcely an approach to this vice, and but a suggestion in the following from a New York hunter :—

The man who steals this horn
Will go to Hell so sure as he is born.
I. James Fenwick of Ogdensburg
Did the year of 1817 kill 30 wolf
10 bear ; 15 deer
and 46 partridges.

I have mentioned the fact that these powder-horns were not all engraved by their owners, even if made by them. In camps and forts, artistic ability of this kind would be recognized and in demand, and to this fact is due the beauty of some examples. In general, however, the maker and engraver were one, and this is often emphasized. Here is an instance :—

William :: Forsaith : His Powder Horn : made : in Febrvary : The : 16 : in The
year :: 1763 : made :: By : me : W : F.

This is well ornamented, and is said to have been made by him while a prisoner in Quebec, but the date is later than the capture of that fortress.

These are a few examples from Mr. Grider's beautiful collection, which it has been my privilege several times carefully to examine. He certainly has been fortunate in finding so much of real value in this curious and long-neglected field.

W. M. Beauchamp.

A MISSISSAGA LEGEND OF NĀ'NĪBŌJŪ'.

THE following legend of Nā'nībōjū' was related in Indian and English by Allen Salt (Auzozhay), of Parry Island, Ontario, who was a member of the Mississaga tribe, formerly resident on Grape Island in the Bay of Quinte, but now settled at Alnwick, Northumberland County, Ontario.

Nā'nībōjū' was walking along a sandy shore, and after a while he became hungry. It was in the fall of the year. He saw something moving towards him. It was a bear. He pulled up a sapling, and, hiding himself, got ready to club the bear with it. When the latter came near enough he killed it with one blow. He then built a fire, singed the bear's hair, and roasted the carcass. When it was sufficiently roasted, he cut the meat up into small pieces with the intention of eating it leisurely. Before he began to eat he was annoyed by the squeaking of a tree, to put a stop to which he climbed the tree, and, while endeavoring to separate a split crotch, his hand was caught in it. While he was trying to get his hand out, a pack of wolves ran down to the shore and came towards him. Nā'nībōjū' kept working hard, trying to release his hand. Meanwhile the wolves began to eat his meal, paying no attention to him, although he shouted in order to scare them away. When the wolves had eaten up all the meat, he got his hand out of the crotch of the tree and came down. He found nothing left to eat, except the brain in the skull, which, however, he could not get out. So he said: "I will change myself into a little snake, and enter the skull to eat the brain." He did so, but when he got through eating he could not get out of the skull. So Nā'nībōjū' went along the shore without seeing, and at last fell into the lake. He swam under the water, and when he came up to the surface he heard voices saying: "There is a bear swimming, let us kill him!" There was a chase on the lake. When the parties came up they struck the bear on the head, splitting it open, whereupon Nā'nībōjū' jumped out and got to the dry land. He continued his walk along the shore. The lake was calm, and the water began to freeze. Nā'nībōjū' walked on the newly-formed ice, and liked the sound the ice made. He saw a "fisher" (*Martes canadensis*) coming towards him. The fisher made up his mind to make fun of Nā'nībōjū'. Running to the shore, he peeled some basswood bark, and with it tied two stones, attaching them to his hind legs, so that every time he leaped, the stones, falling upon the ice, made a sort of musical sound. He then ran towards Nā'nībōjū', who said: "*Kwē!* What are you doing with the basswood on your legs?" "Nothing," said the fisher; "it being a fine day I thought I would

attach the stones to my legs." The fisher passed Nā'nībōjū', making music with the noise of the stones falling upon the newly-formed ice. Nā'nībōjū' listened to the ice-music for some time, until the fisher got out of sight on the lake. He then went ashore, peeled basswood bark, tied two stones with it, and, making two holes through the lower part of his body, put the bark through and tied it. As he walked along, the stones made a loud noise on the ice, which at first pleased him. But in course of time the stones made very little music on the ice, which caused him to look back. He saw that the stones were far behind, and that he was dragging a part of his entrails upon the ice. He cut this part off, and threw it on an elm-tree, saying: "That will be called by my nephews [that is, the Indians] in the future *pcmâtig* [a species of climbing vine]. They will use it when they have nothing else for food."

This is one of the most interesting episodes of the Nā'nībōjū' cycle of myth-stories.

A. F. Chamberlain.

NANIBOZHU IN SIOUAN MYTHOLOGY.

At the last annual meeting of this Society, Dr. A. F. Chamberlain read an article entitled "Nanibozhu amongst the Otchipwe, Missisagias, and other Algonkian Tribes."¹

The present writer found that paper full of suggestions, which he has utilized in the preparation of the article that he now presents to the Society.²

Among the Algonkian tribes, as shown by Dr. Chamberlain, Nanibozhu is a single character, easily identifiable. But among the Siouan tribes we find myths which tell of several beings, all of whom resemble the Nanibozhu or Manabush of the Algonkian family. Of these Siouan characters there are three principle ones, which are fully differentiated in the myths,—the Rabbit; Ictinike, the great enemy of the Rabbit; and Haxige. The other characters referred to are the Young Rabbit, the Orphan, Wears-a-plume-in-his-hair, and the Badger's son, the last being called the Badger in part of the myth.

THE RABBIT.

The Hare or Rabbit is called Mactciñ'ge or Mactciñ'ge i^m, sometimes Sizémaka^m, by the Omaha and Ponka tribes; Mactciñ'ge or Mactiñ'ge by the Kansa; Mactciñ'qa by the Osage; Mactiñ'qe by the Kwapa; and Mictciñ'e by the Lpawere tribes, the Iowa, Oto, and Missouri. The Rabbit is always spoken of as dwelling in a lodge with his grandmother, who is said to be Maja^m, the Earth Woman, the parent of the Indian race. Indian females are her daughters, and Indian males her sons; therefore she tells the Rabbit that as all Indian females are his mothers, he should consider himself bound to aid Indian men, who are his mothers' brothers, or *uncles*, as we should say. Hence the Rabbit always figures as the friend of the Indians. He delivers them from many a tyrant. For example, he killed the male Winter or Storm Maker, because that being and his wife used to eat human bodies, raising blizzards on purpose to kill the Indians, and thus replenish their larder.³ How different this is from what Dr. Chamberlain has found in Schoolcraft respecting Wabassa, the Rabbit, who was said to be the spirit of the north that gave ice and snow to the hunter!

¹ *Jour. Amer. Folk-Lore*, vol. iv. No. xiv., July-September, 1891, pp. 193-213.

² In most of the foot-notes throughout this paper the author refers to the original texts of the myths as recorded in his recent work, *Contributions to North American Ethnology*, vol. vi. "The Čegíha Language." By James Owen Dorsey. Washington: Government Printing Office. 1895. 4to, 794 pp.

³ *Contr. N. A. Ethnology*, vol. vi. p. 9.

The Black Bear people, also, were cannibals, and on that account the Rabbit killed all of them but two, a male and a female, from whom he took the sense formerly possessed by their nation, condemning them to become mere beasts, and restricting them to a diet of insects and reptiles.¹ Another myth relates how the Rabbit destroyed a Hill that drew people into its mouth.² He was the foe of Ictinike,³ the Deceiver, in the myths of the Omaha and Ponka; but in *Iowere* mythology we are told that the Rabbit, or Mictciñ'e, and Ictciñ'ke were coworkers for the good of the human race. The first *Iowere* myth relates how the Muskrat ruled the human race with a rod of iron, and had deprived them of all the animals. Therefore the Rabbit, with his three allies, Haⁿ'we, the Day, Kétaⁿ, the Big Turtle, and Ictciñ'ke, went to the lodge of U-twá-xe, the Muskrat, and challenged him to a series of contests. They played various games of chance, they ran races, but in every instance the Rabbit won the game, and consequently released some of the animals from the dominion of the Muskrat. At length the Rabbit found that he could not kill the Muskrat because the latter kept his heart in a safe place, and it was necessary for that heart to be destroyed before the friends of the Indian could expect to gain a decisive victory. So the Rabbit endowed his rabbit-skin bag with life, and told it to represent him and continue the contests with the Muskrat. Then the Rabbit went to another lodge of the Muskrat, and by deceiving the Muskrat's wife learned from her the secret. He visited the Beaver, and by the promise of an axe, that is, sharp teeth, he obtained the loan of the Beaver's heart, which he substituted for the heart of the Muskrat, when the latter heart was shown him by its custodian, the Loon. Having gained possession of the Muskrat's heart, he soon burned it, and then the power of the Muskrat was destroyed. The Muskrat and his wife became ordinary animals, the muskrats of the present day. In the other *Iowere* myth we have Haⁿ'we, the Day, his twelve sons, who were very bad, and his twelve grandsons, who dwelt in a lodge at a great distance from his sons. Day left his sons and visited his grandsons. While he was there a black man came to the lodge, and told the old man to inform his grandsons when they returned from the hunt that they must go to the village of the black men, who were cannibals and magicians, for the purpose of contending with them in races, etc. The old man did not deliver the message; so on the next day, while the young men were absent, there came two black men with a similar message. On the third day three

¹ *Contr. N. A. Ethnology*, vol. vi. p. 15.

² *Ibid.* pp. 25, 32.

³ Ictinike is the *Čegiha* (Omaha and Ponka) form, Ictciñ'ke being the corresponding *Iowere* (Iowa, Oto, and Missouri) name.

black men appeared, and on the fourth day their number had increased by one. Not till then did the old man question one of his grandsons, who had been fasting, and obtained from him an account of three of his dreams or visions. He was satisfied with the last dream, and then told all of the young men that they must accept the challenge of the black men in order to overcome them and save the entire human race from destruction. So the thirteen started towards the village of black men. They were joined by four persons, Mictciñ'e the Rabbit, Krétaⁿ the Hawk, Kétaⁿ the Big Turtle, and Ictciñ'ke, making seventeen in all who had resolved to deliver the Indians. The old man was chosen to contend in a race with one of the black men, and, to the surprise of the black men, the old man was the winner. There was another contest in swinging, and in that, too, the old man was victorious, as he was in each subsequent contest. As the rule had been made at the beginning that the loser should forfeit his life, at the end of the first contest, the black man who lost the race was killed by the Turtle and Ictciñ'ke; but he came to life again. Therefore the Turtle and his comrade removed the brains from the subsequent losers in the contests, and burnt the brains, which prevented the revival of any of the black men. Thus all of them were destroyed, and the deliverance of the Indian race was accomplished.

Another Omaha myth relates how the Sun formerly dwelt on this earth, till he was caught in a trap which had been set for him by the Rabbit. When the Rabbit rushed forward and bowed his head as he leaned to cut the noose which held the Sun, the latter being darted some of his rays at the former, singeing the hair between the rabbit's shoulders. Since then every rabbit has such a singed spot on his neck.¹

Although the Rabbit was mysterious (khu-bé, in Øegiha; wa-kaⁿ, in Dakota), his power was sometimes in abeyance, as we learn from the myth of the Rabbit and the Grizzly Bear.² The Rabbit was obliged to run down and kill the wild animals that the Grizzly Bear discovered, as the Grizzly Bear in those days was not powerful enough to act on the offensive. The Rabbit would have starved had not the youngest of the sons of the Grizzly Bear pitied him, bringing him by stealth a piece of fresh meat every time a buffalo was killed. At last the Rabbit thought that it was high time to insist on his rights, so he demanded from the Grizzly Bear his share of the meat. The Grizzly Bear would not listen to him, and as the Rabbit persisted in his demands, the Grizzly Bear rushed on him and rolled him over and over in the blood. But before the Rabbit left the

¹ *Contr. N. A. Ethnology*, vol. vi. p. 13.

² *Ibid.* p. 43.

scene to return to the lodge of the Grizzly Bear, he managed to secure a piece of the clotted blood of the slain animal, concealing it under his belt. He waited till night, and, when all the other occupants of the lodge were sound asleep, he addressed the blood, calling it his son, and ordering it to become a little child, and when he had ordered it to advance from infancy, through boyhood to youth, and from youth to manhood, his commands were obeyed. The final result was the Young Rabbit, or the Rabbit's Son, Mactciñ'ge ijiñ'ge of the Ponkas. It was the Young Rabbit who killed the Grizzly Bear and delivered his father. In the corresponding Dakota myth it is the Badger, not the Rabbit, who becomes the servant of the Grizzly Bear, and the Bloodclots Boy who kills the Grizzly Bear and delivers his father, the Badger.

Another Iowiwere myth is that of the Rabbit and the Grasshoppers. These Grasshopper people were as large as, if not larger than, the Indians of that age, and they had deprived the latter of all the tobacco in the world. The miserable condition of the Indians excited the pity of Mayaⁿ, the Earth Woman, who induced the Rabbit to accompany her to the Grasshopper village. On nearing the village the Rabbit yelled and made an earthquake, thus forcing the Grasshoppers to make the Rabbit a present of some tobacco, which he handed to his grandmother, who put it into her sack. Again did the Rabbit yell, producing another earthquake, and frightening the Grasshoppers into making a larger present of tobacco. When the Rabbit had yelled the fourth time, the Grasshopper people were sure that the world was coming to an end; so each Grasshopper seized in haste a mouthful of tobacco and flew away. Since then grasshoppers have been small, and when you seize one he spits tobacco juice at you.

The old Rabbit calls himself "Si-ǵé-ma-kaⁿ" in one of the Omaha myths, which is a variant of that relating to the Rabbit and the Black Bears.¹ The Rabbit deceived his grandmother, whom he had compelled to dwell in a small lodge apart from his own, making her believe that a party of Indians (Pawnees, according to the modern form of the myth) were entering his lodge as guests, each visitor calling out in Pawnee as he entered, "Ná-wa, Si-ǵé-ma-kaⁿ re-shá-ru," that is, "Ho, Siǵémakaⁿ the Chief!"² In another myth, of which only a fragment has been recorded,³ this Siǵémakaⁿ is represented as disguising himself as a deer, and robbing a party of Indian women of their crop of beans. After enjoying the beans, he acted rather as Ictinike than as the Rabbit, for he deceived the grandmother, playing upon her an ugly trick, the nature of which the Indians refused to tell.

¹ *Contr. N. A. Ethnology*, vol. vi. p. 20.

² *Ibid.* p. 577.

³ *Ibid.* p. 57.

According to George Miller (an Omaha), Sižémakaⁿ, the Orphan, and the Rabbit must have been identical (é-na-wiⁿ'a-ké naⁿ é). Each one is spoken of as dwelling in a lodge with his grandmother. The old Rabbit is a foe to Ictinike; so is the Young Rabbit in a Ponka myth, the Omaha equivalent of which substitutes the Orphan for the Young Rabbit. As we shall see later on, the Orphan was opposed by the Black Man; and in other myths Ictinike is called the Black Man. Up to the present time the writer has found no myth in which the Rabbit or "Great Hare" is associated with a deluge.

The adventures of the Young Rabbit were told the writer by a Ponka.¹ They resemble those of the Orphan and Ictinike, as related by the Omahas.² According to Mr. H. E. Warner, a member of the Folk-Lore Society, and a son-in-law of the late S. R. Riggs, the myth of the Bloodclots Boy, as told by the Dakotas, has an ending which resembles in most particulars the Omaha myth of Hiⁿqpe-agǵě, or Wears-a-plume-in-his-hair, each version having the transformation of the hero into a dog, his restoration to human form, and the punishment of the adversary.³

THE ORPHAN.

This person is called Wa-haⁿ'-ǵi-ci'-ge, or Wa-haⁿ'-ǵiñ-gé, by the Omaha and Ponka; and Wo-niⁿ-qciñ-e by the J̄oiwere tribes. In a myth⁴ which reminds us of one in Grimm's collection, the hero finds a chief's daughter fastened by the shore of a lake, and doomed to become the prey of a water monster that had seven heads. By the aid of two magic dogs the hero forces the monster to appear, and cuts off one head on the first day, two heads on the second (the rescued maiden having been brought back by her father's soldiers), three heads on the third, and the remaining head on the fourth day. The victor places the heads in a row on the shore, but cuts out the tongues, which he takes to his grandmother. On the last day, after the departure of the maiden and the Orphan, the Black Man appears, spies the heads, which he takes to his lodge, and then sends word to the chief that he must give him the rescued maiden in marriage, according to a pledge which had been made by the chief, and producing the seven heads as proofs of his assertion. The Orphan sends one of his two dogs to the chief's lodge, ordering him to seize a piece of meat and bring it to him. Part of the provisions for the marriage feast being thus snatched by the dog, he is pursued, but not overtaken till he has reached his master. By aid of his

¹ *Contr. N. A. Ethnology*, vol. vi. pp. 50-57.

² *Ibid.* pp. 586-609.

³ *Ibid.* pp. 161-175; and *Four. Amer. Folk-Lore*, vol. i. No. i. pp. 74, 75.

⁴ *Contr. N. A. Ethnology*, vol. vi. pp. 108, 116.

magic power, the Orphan makes the soldiers desist from injuring the dog; and he goes to the chief's lodge, attired in fine clothing, and carrying the tongues of the slain monster. On seeing the tongues, the maiden (who had been forbidden by the Orphan to reveal his name) recognizes him, and tells her father that this man is her true deliverer. The Black Man is called in, the Orphan and maiden having been concealed from view, and closely questioned as to his share in the slaughter of the water monster. He persists in claiming the victory as his own and the maiden as his wife, until confronted with the Orphan and the tongues. The enraged chief orders the Black Man to be taken out and burnt alive, and the Orphan wins the chief's daughter.

In the Omaha myth of the Orphan and Ictinike,¹ the former has magic garments which are covered with birds that cry out when the Orphan walks. The Orphan shoots at a red bird on the wing, and barely misses it. His arrow is claimed by Ictinike. On the second day there is another trial, each contestant knowing that he who could shoot the red bird would win the chief's daughter as a wife. Again did the Orphan's arrow graze the red bird, and again did Ictinike claim that arrow as his own. There was a similar occurrence on the third day; but on the fourth day the Orphan's arrow wounded the red bird and brought it to the ground. Ictinike claimed it, and as he held what he thought was the bird, the people took him to the chief, who gave him his elder daughter in marriage. But the Orphan had the bird, having seized it when he pretended to pluck a feather from its wing. He went home, changed a hide ring into a buffalo, which he killed outside his lodge, and sent some of the meat, with the red bird (on the fourth day thereafter), to the lodge of the chief. Thus did he win the chief's second daughter for a wife. Ictinike hated the Orphan, and plotted against him. One day they went hunting together. Ictinike shot an arrow into a tree, and persuaded the Orphan to climb the tree, but insisting on his removing his magic garments, which were laid at the foot of the tree. Ictinike repeated some magic words, which made the tree shoot up till it reached one of the upper worlds. He donned the Orphan's garments, and returned in triumph to the village. By the aid of four birds the Orphan managed to reach this earth again, each bird bearing the Orphan on his back from sunrise to sunset, as he circled round and round the tree. A magic drum was procured, and the Orphan called all the people to a feast. At the first beat of the drum the people leaped several feet from the ground. The Orphan, having ordered his wife and grandmother to hold him by his belt, struck the drum often, each time making the people rise higher in the air, but he

¹ *Contr. N. A. Ethnology*, vol. vi. p. 586.

himself was kept down by the women who had grasped his belt. At last, all the people of the village, including the chief, his wife, and Ictinike, were sent up so high that when they fell to earth the concussion killed them.

There are three versions of the myth of the Orphan and the Buffalo Woman among the Omahas.¹ The Orphan dwelt with his sister and her husband, who were very unkind to him; the Orphan was visited one day, in the absence of his sister and brother-in-law, by a very beautiful woman, the Buffalo Woman, who instructed him how to act and then vanished. He followed her trail, overtook her, married her; was separated from her temporarily by the Buffalo people; they interposed obstacles in the way of the pursuer: first, the great water, next, a cañon, then a large tract of land covered with sharp thorns, and, finally, they took the Buffalo Woman to the upper world. But the Orphan managed to overtake the Buffaloes each day, and when he reached the upper world they made no further attempt to keep his wife and son from him.

THE BADGER'S SON.²

The Badger's son visited a certain village, where he was entertained for several days. He repaid their kindness by eloping with the chief's daughter. Four soldiers pursued, and they soon overtook the girl; but as each one in turn overtook the Badger's son he pitied him, and found some plea for letting him go; the first broke his bow, the second his bowstring, the third said that he had hurt his foot, and the fourth claimed that he had sprained his ankle. In order to escape from the fourth pursuer, the Badger's son ran into a lodge where an Amazon was seated. She brandished her spear, and ordered the intruder to give an account of himself. Her brother, who sat near her, persuaded her to marry the stranger. The brother had been scalped by four women, whom the Badger's son undertook to find and kill. He was successful, and scalped all four. One had white hair, the second red, the third green, and the fourth yellow hair. On his way home he fired the grass, making a black smoke. He fired other grass, making a red smoke. When very near the lodge he fired more grass, which sent up a white smoke. Green smoke went up from the fourth fire. Then the Badger's son and his wife had the scalp dance, after which he entered the lodge, scraped the crown of his brother-in-law's head, and clapped on his hair which the four women had taken.

¹ *Contr. N. A. Ethnology*, vol. vi. pp. 131, 140, 142.

² *Ibid.* p. 294.

ICTINIKE OR ISHTINIKE.

The Kansa myths speak of this character as Ictcíge. The Omaha and Ponka myths usually represent Ictinike as the incarnation of maliciousness; but in one Ponka story (that of the deserted children) and in two *Łoiwere* ones (in which he aids the Rabbit and other characters), he appears as the friend of the Indians. He is generally the Deceiver, the Black Man, who taught the Indians all their war customs; but in one of the *Łoiwere* myths, which have already been described, he is one of the opponents of the black men. At the present day, the Omaha and Ponka apply this name, Ictinike, to the monkey. In one Omaha version of the myth of the Raccoons and the Crawfish,¹ an aged Crawfish man warns his people not to venture near the recumbent Raccoons, "because," said he, "these Ictinike are very cunning." The Dakota tribes speak of Ikto, Iktomi, or Uñktomi, instead of Ictinike, using that name at the present day to denote the spider. Some of you may remember what a Teton Dakota says when he kills a spider: "Iktómi Tuñkaⁿcila, Waḡiⁿ'yaⁿpi níktepe ló, O Grandfather Spider, the Thunder beings have killed you!" The Iowa myths speak of Ictciñ'ke as the son of Pi, the Sun-god, and as expelled from the upper world by his angry father for treating him as Ham did Noah. The Iowa story, of which only a small part was recorded by the late Rev. William Hamilton, places Ictciñ'ke in a canoe with a few animals as his servants. The muskrat brings up a little mud between his paws from the submerged earth, and a bird returns to the canoe with a branch on which are a few leaves. Ictciñ'ke removes the leaves, mixes them and the twigs with the mud, and scatters the compound over the waters, causing the new earth to appear. After this there seems to have been a new creation of animals. The Teton stories in the Bushotter collection represent Ikto not only as a malicious being, but sometimes as a clown, "a jolly good fellow." On one occasion the Rabbit turned the tables on him by pretending to teach him how to make it snow; but the Rabbit did not reveal the secret that it was *rabbit's* fur, not the hair of Ikto, which was essential to the accomplishment of his desire. The Teton say that it was Ikto who taught the animals all their habits. A Santee myth tells how in his rage at having been robbed of his dinner, Uñktomi committed suicide in such a manner that only a small and charred part of him remained, and this resembled the form of a spider. Some of the Omaha and Ponka myths consider Ictinike in the light of an imitator; hence appears the reason for the modern application of his name to the monkey. It was Ictinike who persuaded the birds to dance around him with closed eyes while he sang:—

¹ *Contr. N. A. Ethnology*, vol. vi. p. 315; see, too, p. 310.

Hé, wa-da^{n'}-be çĩñ-ké!
I-ctcá ji-dé, I-ctcá ji-dé!
I^{n'}-be-naⁿ çĩ-'a'-ni!
I^{n'}-be-naⁿ çĩ-'a'-ni!

Alas for the gazer!
Red eyes, red eyes!
Spread your tail feathers!
Spread your tail feathers!

This was addressed to the Turkeys, according to the Omaha version.¹ In the Dakota version Uñktomi sings as follows:—

I-ctó-hmus wa-teí po!
Tú-we ya-to^{n'}-we tei^{n'}
I'-cta ni-cá-pi ktá!
I'-cta ni-cá-pi ktá!²

Dance ye with closed eyes!
If you dare look at me,
Your eyes shall be red!
Your eyes shall be red!

The Kansa version substitutes the Man in the Moon for Ictinike, and the Kansa say that if you look at the moon you can see the man and his bag filled with the turkeys.

To return to the Omaha version: As the birds danced around Ictinike, he caught them one by one, twisted their necks, and put them into his bag. At length a young Turkey peeped out of the corner of one eye, and gave the alarm. The survivors flew off, and since then turkeys have had red eyes. The corresponding Dakota version says that it was the Ski-ska, or Wood-duck, that peeped, and he was punished by having his eyes made green.

Ictinike was delighted with his good luck,³ and he soon kindled a fire, before which he placed the birds on spits to roast. He foolishly climbed a tree that had made a creaking noise, and struck at it, only to get his arm caught between two limbs, and there he had to remain while a gang of wolves devoured his dinner. Off he went in search of other prey. He met a Turtle, whom he persuaded to flee to the bluffs on account of a great flood which the gods were to send, a flood so violent that even turtles would be in danger of death. As the Turtle worked his way up the hillside, Ictinike, who had crept in advance, rushed on him and struck him a fatal blow on the head. He made a fire and covered the Turtle with hot ashes. But as he was very sleepy, he thought that he would take a nap while the Turtle was roasting. Unlucky Ictinike! The Mink passed by, and smelled the odor of the Turtle. He removed the Turtle from the ashes, devoured all the meat, and then replaced the shell and feet in the ashes, taking care to grease the mouth, hands, and stomach of Ictinike before he left. On awaking, Ictinike was persuaded that he had eaten a hearty meal. His next adventure was with a herd of Elk. He begged them to let him become one of them, and at last they consented. Sticks were attached to his head and became horns; the heads of the cat's-tail, or *Typha latifolia*, were rubbed over his body and be-

¹ *Contr. N. A. Ethnology*, vol. vi. p. 60; also, p. 66, which gives Siçemaka's song.

² *Iapi Oaye* (a Dakota paper) for December, 1880.

³ *Contr. N. A. Ethnology*, vol. vi. pp. 60-69.

came elk fur. He was delighted at becoming an elk. But the spirit of mischief remained in him; and it was not long before he drew the entire herd into an ambuscade. The Indian hunters shot down all the Elk but two young ones, a male and a female. These ran after Ictinike, but he hurled his horns at them, telling them that they should be called A^{n'}-paⁿ, *Elk*, thereafter, and he ordered them to leave him.

On another occasion,¹ Ictinike had a curious adventure with Hé-ga, the Buzzard, who agreed to carry him on his back across a river. When Hega reached the other shore, he looked around for a hollow tree; and when he had found one he tipped one wing, and down went Ictinike into the tree! There he remained till some women cut a large hole in one side of the tree. After his escape, Ictinike planned a trick for getting even with the Buzzard; and with the aid of the Eagles, Magpies, and other birds, he succeeded in catching the Buzzard by the neck. He stripped the feathers from the neck and head of the Buzzard, and that is given as the reason why the head and neck of a buzzard now resemble a piece of raw beef. It was a short time subsequent to his adventure with the Buzzard that he created grapevines, plum-trees, and other useful vegetation.

Another myth² tells of four brothers, expert hunters, who had a sister whom they cherished. She kept the lodge for them, and assisted them by her magic power over all the animals, who were obliged to come when she summoned them. The brothers warned the sister against revealing her mystic gift to any stranger. Ictinike used to meet the brothers when they were chasing the game, so he made for himself a small bow and a few reed arrows which were too pliable to injure the smallest birds. One day, in the absence of the brothers, he visited the sister, being disguised as an aged man, and after two or three efforts he succeeded in tempting the girl to call the animals for him. He shot at them as they passed along, but of course he failed to kill any of them. The girl, who was seated on a scaffold, as was her custom on such occasions, was punished for disobeying her brothers; a giant male elk, with widespread horns, ran under the scaffold, carried it away with the girl sitting between his horns, and bore her to the underground home of the animals, where she was suspended by her arms as a covering to the entrance till her brothers rescued her by invoking their grandfather, the Thunder Being, and striking the hill which lay above her with a club which the Thunder Being had given them. A great slaughter of the animals followed, only a few of each kind being spared. These survivors received their names from the brothers, and were scattered over the earth.

¹ *Contr. N. A. Ethnology*, vol. vi. p. 74.

² *Ibid.* p. 79.

The Ponka tribe has a legend of Ictinike and the Deserted Children.¹ It begins with the account of a tribe of Indians that had a Grizzly Bear for their chief. He was a tyrant, and one day he ordered all the people to send off their children to play at a distance from the camp. As soon as the children had gone out of sight the chief ordered the camp to be broken up, and the people to abandon their children. So all moved their lodges to another part of the country, moving in various directions from the deserted camp site, in order to prevent the children from following them, but coming together at the place which had been agreed upon before the removal. The children managed to shift for themselves, and reached maturity, becoming a large and prosperous tribe. It was then that Ictinike came to them and offered to be their friend. He made bows and arrows for them, he taught them certain war customs, and he went in search of their parents, whom he found after a journey of many days. He induced the parents and the Grizzly Bear to camp very close to the village of the children, and, at a given signal, he slew the Grizzly Bear and exterminated his followers.

HAXIGE OR HAXUXA.²

This character, called Há-xi-ge (pronounced Há-ghi-ge, not Haks'-i-ge) by the Omaha, and Há-xu-ya by the Ȫciwere tribes, resembles Ictinike rather than the Rabbit, and several of his adventures are undoubtedly those which are told of the Algonkian Nanibozhu. Haxige and his little brother dwell together; the brother takes care of the lodge; is warned by Haxige not to attack any animals which appear on the stream; disobeys the warning and chases two Otters; is drawn into the cave of the Wakandagi, or mysterious beings (water monsters), where he is killed; he is flayed, and his skin is hung up as a covering to the entrance of the lodge; Ictinike, disguised as Hega, the Buzzard, is called on to cure the two Wakandagi that are wounded by Haxige; Haxige deceives him, induces him to reveal the secrets of his profession; kills him and steals his clothing and rattle; goes to the village of the Wakandagi, dressed as Hega; sends off all the people to a distance; thrusts red-hot rods into the wounds of the patients, thus killing them; cuts their flesh into thin strips, which he puts into kettles to be boiled; the Grass Snake, sent as a spy, is discovered by Haxige, who compels him to enter the lodge; Grass Snake has a long strip of the meat thrust down his throat, and is sent back to the villagers with a saucy message; the irate villagers take the forms of different animals and chase Haxige; he flees with his brother's skin; leaps into a boiling spring and becomes a large

¹ *Contr. N. A. Ethnology*, vol. vi. p. 83.

² *Ibid.* pp. 226, 244; *Jour. Am. Folk-Lore*, vol. i. No. iii., 1888, p. 204.

rock, which the pursuers cannot move, so they abandon the chase ; Haxige resumes his travels ; enters a sweat lodge with his brother's skin ; restores him temporarily ; travels again ; meets the Beaver Woman, who tells him what the villagers (that is, the gods) have determined to do in order to kill Haxige ; they have agreed to make a great flood ; if that fail, there will be darkness ; in the event of failure they are to send venomous serpents, and should they still fail to kill him, they are to make a deep snow to smother him. Haxige tells her how he can escape all these visitations, and then reveals himself as he kills her. He enters the sweat lodge again with his brother's skin ; restores his brother to life, but finds that his brother becomes a ghost again ; for this reason, he says, the spirits of Indians shall not return to inhabit their bodies ; they must go elsewhere. Haxige becomes a deer and his brother a wolf.

J. Owen Dorsey.

EPITAPHAL INSCRIPTIONS.

IN the course of several years' wanderings among the resting-places of my ancestors, I have encountered numerous epitaphs, many of which are remarkable for the ideas expressed as well as for the mode of expression, and as they indicate many phases of thought and feeling, as they offer a certain index to the character of the people from whom they were derived, it has occurred to me that a record of them would at all events prove interesting, and doubtless, also, of value.

My object in presenting the present paper is not so much to give an exhaustive or even critical treatment of epitaphal inscriptions, to analyze the motives leading to them and discuss their bearings from an ethnological point of view, as to present a brief outline of what is conveyed by such inscriptions, and thus to offer an incentive to their further and more accurate study. For this reason I shall briefly glance at the history of the subject and offer a few illustrations of what may be looked for, and, finally, submit a small collection which I have personally made, the accuracy of which I can vouch for.

The literature of the subject is not copious, and, so far as I can ascertain at present, apart from short monographs and collections which will be found scattered through numerous writings, few systematic attempts at collecting epitaphs have as yet been made on this side of the Atlantic. One of the most important of these is a collection of epitaphs as found at Burial Hill, Plymouth, Massachusetts, by Bradford Kingman.¹ The inscriptions given number somewhat over 2,200 and are chiefly of the nature of simple records. There are, however, a number of epitaphs in verse and prose, which possess considerable interest. The collection is prefaced by an historical statement and concludes with figures showing the various styles of tombstones employed, while epitaphs of prominent persons are accompanied by important biographical notes which greatly enhance their value. No classification is attempted, and the whole work is more nearly comparable with that by James Brown, rather than with the work of Pettigrew. Other valuable collections are those by Green, Kippax, and Whitmore.

In England, a few works on the subject have appeared. The earliest of these of which I have personal knowledge is by Pettigrew, and was published in 1857.² In this work, the author speaks

¹ *Epitaphs from Burial Hill, Plymouth, Mass., from 1657-1892, with Biographical and Historical Notes; Illustrated, by Bradford Kingman.* Brookline. 1892.

² *Chronicles of the Tombs.* A select collection of epitaphs, by Thomas Joseph Pettigrew, F. R. S., F. S. A. London. 1857. H. G. Bohn.

of the remarkable deficiency of English works on Epitaphal Inscriptions, and points out that at that date (1857) there was practically nothing except a short essay by Dr. Johnson. Pettigrew's work is by far the most valuable publication of the kind with which I am acquainted, and I shall have occasion to refer to it again.

In 1867 James Brown published a work on Epitaphs and Monumental Inscriptions¹ as found in the Greyfriars Churchyard at Edinburgh. This work practically includes what is contained in "An Theatre of Mortality," collected by R. Montieth in 1704.²

It, however, goes much beyond Montieth, and makes a systematic record of all the inscriptions to be found in Greyfriars. A valuable introduction, by Dr. David Laing, gives a history of this extremely interesting place. No classification of the epitaphs here gathered is attempted, the order being according to a systematic examination of the churchyard itself.

Finally, there is a collection of epitaphs by H. J. Loaring, published without date.³ In this little book the author traverses much of the same ground covered by Pettigrew in a concise account of the origin and use of epitaphs, to which he has added, also, an account of the burial customs of various people. The epitaphs in this collection have been gathered from numerous localities, and are wholly devoid of those associated data which render such publications of value. There are also collections by Andrews, Briscoe, McCaul, Ravenshaw, Cansick, Jennie, Gibson, and Northcote, but I have not had an opportunity to consult them.

Pettigrew quotes Camden as tracing the origin of epitaphs to the scholars of Linus, the Theban poet, who, he says, "first bewayled theyre master, when he was slayne, in doleful verse, called of him *Ælinum*, and afterwards Epitaphia, for that they were first sung at buryals, and after engraved upon the sepulchres. They were also called *Eulogia* and *Tituli* by the Romans, and by our ancient progenitors buryall song."⁴

Loaring suggests⁵ that epitaphs originated in a sense of immortality, and agrees with Pettigrew,⁶ that the importance of monuments

¹ *The Epitaphs and Monumental Inscriptions in Greyfriars Churchyard, Edinburgh*, by James Brown. Edinburgh. 1867. J. Moodie Miller.

² *An Theatre of Mortality*; or, the illustrious inscriptions extant upon the several monuments erected over the dead bodies (of the sometime honorable persons) buried within the Grayfriars Churchyard, and other churches and burial-places within the city of Edinburgh and suburbs; collected and Englished, by R. Montieth, M. A. Edinburgh. 1704. Small 8vo.

³ *Epitaphs; Quaint, Curious and Elegant*, with remarks on the obsequies of various nations. Compiled and collected by Henry James Loaring. London. William Tegg.

⁴ Pettigrew, 21.

⁵ Loaring's Epitaphs, 1.

⁶ Pettigrew.

and inscriptions in the illustration of local history cannot be too strongly maintained, since the object to be attained in the erection of monumental buildings or inscribed tablets are twofold : being not only to record the character of the deceased, but also to offer to us a lesson in the remembrance of our mortality.

According to the commonly accepted definition, an epitaph may be regarded as any inscription upon a tomb, which is written, usually in prose or verse, in honor or memory of the dead, but it may be as well to recall the definition given by Weever in his work on *Funeral Monuments*, published so long ago as 1631, and quoted by Pettigrew to the following effect.

He says : " An epitaph is a superscription either in prose or verse ; or an astrict pithy diagram, written, carved, or engraven upon the tomb, grave, or sepulchre of the defunct, briefly declaring (and that sometimes with a kind of commiseration) the name, the age, the deserts, the dignities, the state, the praises both of body and mind, the good or bad fortunes in life, and the manner and time of the death of the person therein interred."

Pettigrew himself says that " epitaphs may recount the virtues and glorious actions of the deceased, and hold them up for our imitation ; and they may also narrate the descent of the individual, and may mourn his loss. . . . All that is expressive of love, sorrow, faith, hope, resignation and piety, should characterize an epitaph." ¹

It would be of great interest and considerable value, were one to undertake the laborious task of a comparative study of ancient and modern epitaphs. Our present purpose will not admit of this, but if any general deduction is admissible at the present time, I should say that there seems to be a decreasing tendency to the use of epitaphs proper, particularly among the better educated and refined, while such monumental inscriptions as are employed by this class partake more of the nature of simple records.

Within the limits of a short paper such as this, it is impossible to do justice to the many features of great interest connected with this subject. For a fuller account, and for much information both interesting and valuable, I can only refer to the works cited.

Classification of epitaphs is not an easy matter, since it admits of considerable latitude. Loaring classes them as (*a*) elegant, (*b*) professional, (*c*) witty and grotesque, (*d*) miscellaneous.

Pettigrew, on the other hand, makes no less than nineteen groups as follows : (*a*) laudatory, (*b*) bombastic, (*c*) adulatory, (*d*) admonitory, (*e*) rhetorical, (*f*) punning, (*g*) prosopopœia, (*h*) acrostic, (*i*) enigmatical, (*j*) denunciatory, (*k*) revengeful, (*l*) satirical, (*m*) condemnatory, (*n*) professional, (*o*) ridiculous, (*p*) epitaphs of nobility, (*q*) epitaphs of poets, (*r*) epitaphs of ecclesiastics, (*s*) miscellaneous.

¹ Pettigrew, 25.

So minute a classification as this will doubtless satisfy all requirements. A few examples of some of the most conspicuous types may be of interest in this connection.

Of those classed as elegant, an epitaph in the Wimbledon churchyard, on a young woman, will offer a fair illustration :—

In life's sweet opening dawn she sought her God,
And the gay path of youth, with caution trod ;
In bloom of beauty humbly turned aside
The incense flattery offered to her pride.
Her front with blushing modesty she bound,
And on her lips the law of truth was found ;
Fond to oblige, too gentle to offend,
Beloved by all, to all the good a friend :
The bad she censured by her life alone ;
Blind to their faults, severe upon her own.
In others' joys and griefs a part she bore,
And with the needy shared her little store ;
At distance viewed the world with pious dread,
And to God's temple for protection fled ;
There sought that peace which Heaven alone can give,
And learned to die ere others learn to live.
Though closed these eyes, by which all hearts were charmed ;
Though every feature of each grace disarmed,
Yet think not that her piety was vain ;
O'er vanquished death the immortal saint prevails,
And opening heaven the new born angel hails.

It is impossible to read these lines without bringing before our mental vision an image of one of these ideally lovely women whom all adore for their many virtues, and whose presence among us diffuses an indescribable influence which we all feel but find it impossible to analyze or define ; a woman whom we acknowledge by common consent to be cast not in the same mould with ordinary mortals, but to move in a sphere distinctly above and apart.

Among professional epitaphs, I venture to select one by Soame Jenyns on Dr. Johnson, which, as a condensed biography could hardly be surpassed :—

Here lies poor Johnson, Reader ! have a care,
Tread lightly, lest you rouse a sleeping bear,
Religious, moral, gen'rous and humane,
He was, but self-conceited, rude and vain ;
Ill-bred, and overbearing in dispute,
A scholar and a Christian, yet a brute.
Would you know all his wisdom and his folly,
His actions, sayings, mirth and melancholy ;
Boswell and Thrale, retailers of his wit,
Will tell you how he wrote, and talked, and spit.

As illustrating another style in the same class, I cannot refrain

from citing an epitaph on Hogarth, which is found in the Chiswick churchyard, written by Garrick : —

Farewell, great painter of mankind,
Who reach'd the noblest point of art,
Whose pictured morals charm the mind,
And thro' the eye correct the heart.

If genius fire thee, reader, stay ;
If nature touch thee, drop a tear ;
If neither move thee, turn away,
For Hogarth's honor'd dust lies here.

No marble pomp, or monumental praise,
My tomb, this dial-epitaph, these lays ;
Pride and low mouldering clay but ill-agree ;
Death levels me to beggars — Kings to me.

Alive, instruction was my work each day ;
Dead, I persist instruction to convey ;
Here, reader, mark, perhaps now in thy prime,
The stealthy steps of never ending Time ;
Tho't be what I am — catch the present hour,
Employ that well, for that 's within thy power.

Of the witty and grotesque, numerous examples are to be found. One such is as follows : —

Under this stone, aged three-score and ten,
Lie the remains of William Wood-hen.

N. B. — For hen read cock. Cock would n't come in rhyme.

Of punning epitaphs, one example will suffice. The name More has been prolific of punning inscriptions.

Here lies *one More* and *no More* than he,
One More & no More ! how can that be ?
Why, *one More* and *no More* may well lie here alone,
But here lies *one More*, and that 's *More* than one.

It is impossible to properly estimate the proper value of an epitaph if divested of all those surrounding conditions in which it may be said to have had its origin. Epitaphs are intimately connected with the religious life, the aspirations, the romance of the people from whom they are derived, and it is therefore a matter of considerable importance that, together with a collection of such inscriptions, there should be given some account of the people themselves. It is also of first importance, for the purpose of comparative studies, that the date of each epitaph should be carefully ascertained. It is with these considerations in mind that I have brought together the following inscriptions.

The principal localities from which I have collected data are

Portsmouth and Newcastle in New Hampshire, Kittery and York in Maine, and Frelighsburg and Lacolle in the province of Quebec.

Portsmouth, N. H., was first settled in 1623 by immigrants sent out by the Laconia Company, under direction of Mason and Gorges, who, about ten years later, became proprietors of the grant. Shortly after the first company landed, a settlement was made somewhat farther down the Piscataqua River on what was then known as Great Island, now the town of Newcastle. Here, as in the present town of Portsmouth, are to be found the places of interment of some of the earliest settlers. On the opposite side of the river, in the State of Maine, stands the town of Kittery which was settled at the same time and by members of the same company, while eight miles farther eastward along the coast is the historic town of York. The first settlement here was simultaneous with that at Kittery, but when Gorges came into possession of this portion of the grant, he at once instituted a city form of government under the direction of his brother. But the city of Gorgeana, which he designed as a monument to his colonial achievements, was destined to disappear, and after a very short period the government lapsed into that of a town, while the name was changed to that which it now bears. Here, as in the other localities cited, places of interment of considerable age are to be found, but the old burying-ground has been so encroached upon by buildings as to utterly destroy many of the oldest graves, while others are greatly endangered.

The first settlers in all these towns numbered among them men of high intelligence and great resoluteness of purpose. They were none of them, like their Plymouth brethren, the objects of religious intolerance and persecution; nevertheless, they were, for the most part, men of settled convictions, who were capable of expressing their views in vigorous language, and of maintaining them also, when occasion required. Several of those earliest names, as well as those of their immediate descendants, became distinguished in the early colonial history.

As the years passed and the colony became possessed of greater attractions, there were added to the earlier settlers, gentlemen who could claim distinction as such, both by birth and education, and who sought the New World as a land of promise for enlarged opportunities in trade.

That part of Lacolle which lies immediately along the international boundary dates practically from the time of the early Dutch in New York, but the larger number of inhabitants, as we find them to-day, are of very much later origin and are essentially Anglo-Saxon.

Frelighsburg was practically settled about the time of the Ameri-

can Revolution by United Empire Loyalists, whose descendants have constituted the sole population until a very recent date.

It will thus be seen that our present theme deals wholly with people of the same stock, having similar traditions, sentiments, religion, and customs; while the period of time covered — about 270 years — is sufficient to admit of considerable change in practice, as well as of thought and religious sentiment.

So far as my observations have gone, epitaphs appear to fall into three leading groups, according to the social strata from which they emanate. To the first belong those which are derived from the educated, the cultured and refined. As a rule, it is not common to find epitaphs among this class, and this doubtless has its explanation in that high type of thought and sensitive regard for the feelings and memory of others which makes one shrink from exposing the inner recesses of the soul to the public gaze and criticism. But epitaphs, nevertheless, do occur among this class. They are then for the most part short, and consist of some well chosen selection from Scripture or from a well-known author, and when original, they express, in choice language, sentiments of a high order. In all such cases, they are the direct exponents of the manner of thought of those whom they concern, or by whom they were written.

Probably the best example I could select, illustrative of this type, is to be found in the cemetery at Kittery Point. The lines are dedicated to the memory of Levi Lincoln Thaxter, whose wife, Celia, is well known for her poetry. He is said to have been a devoted admirer of Browning, whose works he would read hour after hour, seated upon a boulder whose iron sides had been smoothed by many centuries of conflict with the ocean. This rock now marks his last resting-place, and upon one of its smoothly cut sides are engraved the following lines from Browning: —

Thou whom these eyes saw never, say friend true
Who say my soul, helped onward by my song
Though all unwittingly, has helped thee too?
I gave but of the little that I knew:
How were the gift requited, while along
Life's path I page couldst then make weakness strong,
Help me with knowledge for life's old, death's new:

R. B. to L. L. T. April, 1885.

It occasionally happens that expression is given to some gross eccentricity on the part of the deceased, who may have prepared his own epitaph. An instance of this kind occurs in the burying-ground at Portsmouth, but I have unfortunately not preserved a record of it.

Epitaphs may also serve as the record of real or fancied wrong of

which the deceased was a victim, and the surviving friends have chosen this as the most effective mode of public vindication. A most remarkable case of this kind occurs at Milford, N. H., as recorded in the Portsmouth "Journal," of September 29, 1888. It is as follows : —

CAROLINE H.

Wife of

Calvin Cutter, M. D.

Murdered by the Baptist Ministry & Baptist Churches, as follows : — Sept. 28, 1838, Æt. 33.

She was accused of Lying in Church Meeting, by the Rev. D. D. Pratt, & Deac. Albert Adams, was Condemned by the church unheard. She was reduced to poverty by Deac. William Wallace.

When an exparte council was asked by the Milford Baptist Church, by the advice of this committee, George Raymond, Calvin Averill & Andrew Hutchinson, they voted not to receive any communication upon the subject !

The Rev. Mark Carpenter said he thought as the good old Deac. Pearson said " we have got Cutter down and it is best to keep him down." The intentional and

Malicious destruction of her Character & happiness as above described destroyed her life.

Her last words upon the subject were, Tell the truth & the iniquity will come out.

Or again, the epitaph may be employed among this class to serve as the medium of expressing religious sentiments and duty towards others. Two very remarkable instances of this kind have come under my notice. The first occurs in the old cemetery at York, and relates to the infant daughter of the celebrated Parson Moody who was so conspicuous a figure in the Louisburg expedition under William, afterwards Sir William Pepperrell, and of whom Parkman speaks more than once in his "Half Century of Conflict." The epitaph was undoubtedly written by Moody himself, and it is hardly a matter of surprise that the subject of it succumbed to the vast burdens of life with which she gained so brief an acquaintance, when she was confronted with surroundings capable of producing lines such as these : —

Resurrection.

To Immortality in spotless Beauty with all other
 Bodily Perfections, after the fashion of Christ's
 Glorious Body is expected for the sub-adjacent
 Dust of Lucy Moody, who was born & died

July 6th, 1705.

Thus birth, spousals to Christ, Death, Coronation,
 All in One Day, may have their celebration.

Particular comment is unnecessary, but the lines are certainly characteristic of the man and of the times in which he lived.

The second instance was derived from East Franklin, Vt. It is an epitaph written by the deceased, and is intended as a record of his religious views. It distinctly shows that he had no belief whatever, according to any of the recognized forms of religion, but it also shows that, however short he may have fallen, in conforming to established forms and creeds, he was, nevertheless, a disciple of the Great Master in his adhesion to the Golden Rule. The whole composition discloses great resolution, independence of thought, courage of conviction, and, with it all, a just regard for his fellow-men. It is as follows:—

Name and Sentiments.

All nature self-existent powers invite,
 Life gives and takes forms, solves as adaptate,
 Virtue obeys, Vice disobeys her laws,
 In nature all good, this only evil draws
 No good or ill by supernatural cause.
 Let not imagination take its flight,
 Upward to fancied regions for delight;
 Science and virtue lead to happiness,
 Know^a truth, not fantom faith, not bliss.

Dr. Luck

Died

1858.

I have no fears because I've got
 No faith nor hope in Juggemaut
 Nor Yoh, Grand Lama, Boud nor Zend,
 Nor Bible systems without end;—
 Nor alcoran nor Mormon's views
 Nor any creeds that priest dupes use,
 Each class self pure, condemns the rest
 Enlightened minds the whole detest.
 In strongest faith no virtue lies.
 An unbelief no vice implies
 A bare opinion hurts no man
 Then prove it hurts a God, who can.
 To others do, to others give
 As you'd have done or would receive.

In the second group may be placed those epitaphs which emanate

from the middle or lower middle class and from people of inferior culture and education. Here the tendency to epitaphs is very marked and may be regarded as the survival of a practice which, in more primitive conditions of society and among ancient people, was a well-recognized practice of the most highly cultured. The one aim is to express endearing sentiments of regard or to record the virtues of the deceased. In many cases there are attempts at original composition, when the results often bear witness to most lamentable failure, with respect to all that constitutes true poetic effect and literary composition. In numerous cases the epitaph is repeated so frequently in widely separated localities as to suggest the use of some common source, such as a book of epitaphs, or that the lapidary keeps a number of epitaphs on hand, as stock in trade, from which selections are chosen. The following examples will sufficiently illustrate the style and thought here found.

An unusual form of epitaph occurs at Dover, N. H. It is a doublet in which husband and wife address each other and give expression to their views concerning some of the great problems of life, and record their mutual faithfulness and attachment:—

Repository
of
Husband and Wife,
Joseph Hartwell. Inanimated
18—. Æt—.

Betsey Hartwell. Inanimated.
Dec. 7th, 1862. Æt. 68.

The following embraces a period of forty-one years. In all our relations toward each other there has been nought but one continuation of fidelity and loving-kindness. We have never participated with nor countenanced in others, secretly or otherwise, that which was calculated to subjugate the masses of the people to the dictation of the few. And now we will return to our common mother with our individualities unimpaired to pass through together the ordeal of earth's chemical laboratory preparatory to recuperation.

HER LAST EXCLAMATIONS.

If you should be taken away I should not survive you. How happy we have been together, Think not, Mr. Hartwell, I like you the less being in the situation you are in. No, it only strengthens my affections. To those who have made professions of friendship, and have falsified them by living acts.

Pass On.

Here we have, on his part, the statement of a well-defined position as a socialist, together with the view that the individual reappears at a later period after passing through death and certain changes incident to and following it. The position thus defined may seem to explain the somewhat awkward situation in which he later found himself, as referred to by Mrs. Hartwell.

On her part, we have evidence of that firm attachment and all-abiding faith in her husband which is a tower of strength in adversity. Even when consigned to prison, her faith in him was not diminished, but rather, as she declares, her affection was strengthened thereby.

Frelighsburg, P. Q. :—

Approach this awful deposit with cautious reflections,
 Sacred to the memory of Capt ——
 whose mandate came and whose
 death took place Sept. 6th, 1818.

A span is all that we can boast,
 An inch or two of time,
 Man is but vanity and dust,
 In all his flower and prime.

Jesus can make a dying bed
 Feel soft as downy pillows are.

Death called Alburah long before her hour,
 It call'd her tender soul, by break of bliss ;
 From the first blossom, from the buds of joy ;—
 Those few our noxious fate in blasted leaves,
 In the inclement clime of human life.

While time his sharpest teeth prepared,
 Our comfort to devour,
 There is a hand above the stars
 And joys above his power.

This languishing head is at rest,
 Its thinking and aching are o'er,
 This great immovable breast,
 Is heaved by affliction no more ;
 This heart is no longer the seat
 Of trouble and torturing pain,
 It ceased to flutter and beat,
 It never shall flutter again.

Reader, beware of epithets and exultations,
 but let applause be gained by merit.

The following are at Lacolle : —

Farewell dear wife and children dear,
 I'm not yet dead but sleeping here,
 My debts are paid my grave you see,
 Prepare in death to follow me.

Oh ! lovely youth and thou art gone
 With immortality put on.
 Thy strength and beauty it is fled
 And thou art numbered with the dead.

Adieu little William
 Thy spirit is fled
 Thy fair frame is laid
 In the home of the dead
 The snow banks are o'er thee
 The storm wars around
 And thy poor little body
 Lies low in the ground.

Go home my friends, dry up your tears
 I must lie here till Christ appears.

God my redeemer lives
 And clear from the skies
 Looks down and watches all my dust
 Till he shall bid it rise.

Decay thou tenement of dust
 Pillows of Earthly pride decay,
 A nobler mansion wates the just
 And Jesus, has prepair'd the way.

O happy hour in which I ceased
 From man; for then I found a rest.
 No longer was my Lord unknown.
 Thy light O Jesus in me shine.

Pass a few swiftly fleeting years,
 And all that now in bodies live
 Shall quit like me, this vale of tears
 Their righteous sentence to receive.
 Then like the sun slow wheeling to the wave
 She sunk with glory to the grave.

And now he's dead, his body rests
 Beneath the silent clod,
 His work is done beneath the sun
 His spirit's gone to God.

My body is of little worth
 'Twould soon be mingled with the earth.
 For we are made of clay and must
 Again at death return to dust.

Afflictions sore long time she bore.
 Physicians were in vain
 Till Christ looked from above
 And eased her of her pain.

'T was death, the chilly hand of death
 That seized my faintly fleeting breath,
 Beneath this sod I now repose
 Secure from every storm that blows.

1. When forced to part from those we love
If sure to meet to-morrow
We shall a pang of anguish prove,
And feel a touch of sorrow.
2. But if our thoughts are fixed aright
A cheering hope is given.
Though here our prospects end in night
We meet again in Heaven.

Finally we come to a class of epitaphs in which, with a strong serio-comic element, are recorded certain events in the lives of the deceased. These may be regarded as emanating from people who are almost wholly in the humbler walks of life, and the rough and ready mode of expression employed, is a characteristic element, expressive of the lives they lead and the manner of thought prevalent among them.

A well-known example of this kind occurs at Kittery Point. In it is recorded a tragedy of the sea.

I lost my life in the raging seas,
A Sov'reign God does as he please,
The Kittery friends they did appear,
And my remains lie buried here.

D. P. Penhallow.

MONTREAL, CAN.

FOLK-LORE FROM MAINE.

"PROJECTS." ALL HALLOWEEN.

I WIND, I wind, my true love to find,
 The color of his hair, the clothes he will wear,
 The day he is married to me.

Throw a ball of yarn into barn, old house, or cellar, and wind, repeating the above lines, and the true love will appear, and wind with you. To be tried at twelve o'clock at night, October 31.

An old lady of eighty told me that in her youth this was tested by a girl. Some one knowing she was going to make the test hid himself in the barn, and when the proper time came called out, "Timothy B.," — the name of a man very much disliked by the girl, who was in love with her. She, thinking he had really appeared, and believing from the sign or project that she would have to marry him, became very ill, and only began to recover when they assured her he was not really there.

Cut up two alphabets, put them face down in water at night; then those that are turned over in the morning are the initials of the one you will marry, October 31.

DREAM SIGNS.

Dream of the dead, hear from the living.

Saturday dreamt and Sunday told,
 Come to pass before a week old.

GENERAL SIGNS.

To sneeze between eleven and twelve is sign of a stranger.

Open and shet, sign of more wet.

If the foot itches, you will walk on strange land,

If the nose itches, get mad, see a stranger, kiss a fool, or be in danger.

If you make while sweeping a smut mark on the floor, it is a sign of a stranger.

If you put an article of clothing on wrong side out, it is unlucky to take it off for the purpose of changing before the customary time of removing. But if it must be changed, let another person take it off for you, and turn right side out while removing.

If corns sting, it is a sign of rain.

If ants build up sand around their holes, it is a sign of rain.

If in the morning, or at any time, spiders' webs are to be seen in the bushes or grass, it is a sure sign of fair weather, even if it looks like rain.

If the sun sets in a cloud Friday night, it will rain before the week is out.

When the eyes itch : left, laugh ; right, roar (weep).

Bell in the ear : right ear, good news ; left ear, bad.

Falling up stairs is sign of a beau.

Another version is, Won't be married this year.

Talking backward (saying, for example, backing talkward instead of talking backward) is sign of a beau.

Sneezing three times in succession is sign of a stranger coming.

If you find a pin on the floor with the side towards you, you will have a ride ; head toward you, good luck ; point, disappointment.

If a rooster comes directly under a window or on the doorstep, and crows, it is a sign of a stranger.

If you watch a person out of sight, it is a sign you will never see them again.

If a firebrand, in an open fire, falls forward, it is the sign of a stranger. If there is some one you especially wish to see, take it up, spit on it, and wish for that person, before putting it back.

If you step over a mop-handle it is a sign you will never be married.

If a broom, standing beside a door, falls over across the door, it is a sign of a stranger.

If a stick catches in the dress, while walking, it is the sign of a beau. If it falls off of itself he will leave you. If you have to take it off, it is a better sign.

If the palm of the right hand itches, you shake hands with some one that day ; if the left hand, you will receive money.

MOON SIGNS.

If you see the new moon for the first time through the window, you will hear of the death of some one before the week is over : if it is an upper pane, an old person ; a lower pane, a young person.

Mrs. A., eighty years old, told me the above, and believes it.

If you see the new moon over the right shoulder, good luck ; left, bad luck. Seeing it over right shoulder with something in the hand, you will receive a present.

See it fair in the face, sign of disgrace.

When seeing the new moon for the first time, wish before you speak, and you will get the wish before a week.

DEATH SIGNS.

If a person, carrying a corpse or empty coffin by a house, speaks with a member of the family residing in it, there will be a death within the year in the house.

Instance : Mrs. Mary P. stopped a man thus to inquire who was dead, and one of her own children died within a few months.

If there is a white horse in a funeral procession, it is a sign that another person in the same family will die before the year is out.

If a tick bug is heard, it is a sign of death.

CURES FOR WARTS.

Cross the wart with a knife till the blood comes, then cross the bark of an apple-tree with the same knife. The wart will soon disappear.

This has been tried and found true by two persons in the company.

Steal, or take without any one's knowing it, a few beans, rub them over the wart, do them in a neat package, and lay it where some one will be likely to take it. The person taking the package will get the warts, and yours will be cured.

Rub wart with salt ; bore a hole in a tree, and put the salt in it ; plug up the hole, and the warts will disappear.

BIRD SIGNS.

If a whippoorwill sings night after night near a door or under a window it is a sure sign of approaching death in the house.

Instance : A whippoorwill sang at a back door repeatedly ; finally the woman's son was brought home dead, and the corpse was brought into the house through the back door.

If a partridge is seen in the morning sitting on the doorstep, it is a sure sign of death.

Instance : A woman, a relative of Mrs. G., was ill. Her father went to the door one morning, and saw a partridge sitting on the step, and said, "Sally is going to die !" This she did, shortly after.

Mrs. G., the old lady who told me these bird signs, said she should feel sad to see a partridge or hear a whippoorwill, as above. She believes them to be true signs.

When you hear the first whippoorwill, wish, and the wish will come to pass.

If a rooster flies on to a fence while it is raining, and crows, it is a sure sign that it will clear off.

PLANTING SIGNS.

Field peas must be planted on the full of the moon, or they will "blow" all the season.

Potatoes must be planted on the last quarter, or they do not grow so large.

Cabbages must be set out when the sign is in the head ; will head better.

Gertrude Decrow.

NOTES ON THE CHINESE IN BOSTON.

THE Chinamen at present living in this city number about one thousand; seven hundred of whom are scattered about the town in two hundred eighty laundries and a few shops, while two hundred and fifty or three hundred live in Harrison Avenue, where they occupy about fifteen houses and shops. The largest number in any one house is seventeen. These houses are said to contain sixty-three gambling tables, this business being now concentrated in Harrison Avenue. Opium is said to be smoked in the basements of some of them. It is also reported that there is an opium joint in a Howard Street basement, which is patronized by a very low class of white men and women. No one else would be attracted to these joints, not one of which is of a high class. Of the Chinese themselves, not over one third smoke opium at all, and of those many use it but seldom. There are said to be several Chinese restaurants in Harrison Avenue; the food is reported to be very good, but the surroundings unattractive. The Chinese are extremely fond of good living, and pay well for it. They eat chickens, ducks, and all kinds of poultry, which must, however, be killed in the Chinese fashion, — by cutting the throat and letting all the blood run out. They will not eat meat in which the blood remains. They use also fresh fish and nice pork, but want only the best of everything. They use little beef, partly because of the influence of Buddhism, and partly because cattle require a great deal of land for pasturage; and in China all the land is used for culture. Rice takes with them the place of bread and potatoes. They use a great variety of fruits and vegetables, including cauliflower, celery, and various kinds of grains. There is a vegetable garden in Somerville, where Yuen Fook Quoi raises Chinese vegetables, and there are similar gardens near New York. They have a kind of egg-plant which looks like a cucumber, and is sold by the pound. They care little for cake and pastry, but import Chinese sweetmeats, such as dried and preserved fruits, sugared cocoanut, etc. I have been told that they make confectionery of pork by cutting it into long, thin strips, boiling it in sugar, and drying it, but I have never seen anything of the kind. Their usual methods of cooking are stewing and frying, the meat and vegetables being first cut into small pieces, a method which is economical of fuel, and convenient for eating with chop-sticks. Hogs are roasted whole for sacrifices.

In China the most elegant chairs have marble seats, and the beds, however richly carved and gilded, have no mattresses, but only boards, on which a mat is spread. So the bunks or berths in

which the men sleep here are as comfortable as the beds of the richest people in China.

If it were true that the Chinese spend little here and send large sums home, it would only be what our merchants do in China; but the facts have been greatly exaggerated. In addition to their outlay for food, they spend a great deal in travelling. They also pay high rents, giving from five to seven hundred dollars for a laundry, and sometimes even more. They are considered good tenants. They are very generous, fond of giving presents to their teachers and friends, and ready to help their own people. After paying all their expenses here, not much is left to send home, — generally from fifty to one hundred dollars a year. But fifty dollars will support a family in China as well as five hundred dollars would do here, that is, exclusive of rent. The families of most of our men own their own houses. Sometimes they prefer to save their money for years, and take it home with them. Few take over six or eight hundred dollars. The largest sum known to have been taken by any one workingman was three thousand dollars. Keepers of gambling-houses get more. One firm of three men had forty thousand dollars to divide up. Gambling is one of their national vices, but is probably no more prevalent than in some other countries, for instance, Italy, where the lottery is so popular. It is the great ambition of most of our men to save money enough to get a farm.

Most of the men who come to us are the sons of small farmers, though sometimes of store-keepers. A few have been teachers. Teachers, doctors, and clerks, in China, are generally men who have failed to pass the government examinations. Almost all who have emigrated to this country are from the province of Canton, though a few come from Amoy and Hainam. Judging by the men in the East, they would be glad to scatter about more if their lives and property were safe. Very few have brought their wives and families, largely because they are unwilling to expose their families to the persecutions which they have themselves suffered. The women are not anxious to come. Respectable women in China live in strict seclusion, and they dread the long journey from home, and life among the "foreign devils." This complimentary term, applied to all Caucasians, is said to be due to the fact that the Chinese devil has red hair and blue eyes. The blond and brown hair and the blue eyes which many of us have show us to be connected with him. The parents of the men also object to letting the wives and children go, lest their sons should never return, and there should be no one to worship their memories.

The men here believe that if any one dies in a laundry the other occupants will be tormented by repeated apparitions of the devil, so

when death approaches they try to get the man into a hospital. They never use the word "coffin," but speak of "longevity boards."

As to the willingness of Chinese to receive the Christian religion there can be little doubt. The literary men are naturally most prejudiced against it, still some high-class men have become Christians. A number of the government students in this country did so. We consider the work in the mission schools encouraging. Pitying and somewhat contemptuous smiles are sometimes bestowed on the teachers who are supposed to believe that a Chinaman is Christianized if he puts up in his shop or laundry a Bible text printed on paper of his favorite red or yellow color. Probably many of the men who do this scoff at Christianity, especially when encouraged by Americans. They put up the texts partly from politeness to the givers, and partly in a superstitious hope that this little compliment paid to the American joss may induce him to help them, or at least to abstain from injuring them. But the texts are there; the Chinamen who are studying English spell them out, and are sometimes led to inquire into their meaning, so they are not always useless. What we understand by a Christianized Chinaman is one who leads a Christian life, and is ready to risk his property and life for his faith when necessary. More than one of our men has done this in the past, and some have conducted themselves so nobly under persecution that their whole families have been led to embrace Christianity. When their parents are bitterly opposed to their joining a church, they sometimes compromise for a time by entering the Chinese Y. M. C. A., which is formed on the same basis and governed by the same rules as similar American associations. Possibly in some cases a branch of this society may have been used for selfish and illegitimate ends, — which sometimes happens in American societies, — but in general we have no reason to doubt that the men are honest and that the association is useful.

Our men like Chinese customs, and dislike to separate themselves in any way from their country people, but are sometimes forced to do so. They find it safer to wear the American costume, in which they are less likely to be recognized and assaulted by roughs, especially when these are drunk.

The West End Chinese Mission, established some thirteen years ago, has done a good deal in the way of protecting their lives and property. Our boys say that in their part of the country it would not make much difference if they were to cut off their queues, but in some places it would. It is now the fashion to braid in ribbons and the like, to make the queue longer. Our boys wear blue ribbons when in mourning. One of my pupils, a man from Amoy, left the school and retired from business on the death of his grandmother, but this

is not usual here. In China it is necessary to resign all offices and live in strict retirement for three years after the death of a parent. Chinese literary men and officials never twist up their queues, as workingmen do.

The Chinese clans represented in this city are principally the Moy, Chan or Chin, Wong, Yee, and Li. The Li clan is very large in China, and counts among its distinguished representatives the present prime minister, Li Hung Chang, the same who, during the Taiping rebellion, was associated with "Chinese" Gordon in the command of the imperial army.

Each Chinaman has several names : he receives a "milk" name when one month old ; when he first goes to school he has a "school name" given him. If he marries he receives another, and if he passes one of the higher examinations the government gives him one by which he is officially known. The shop names are taken for good luck, and are changed if business is not good. The name belongs only to the shop, not to the man.

Mary Chapman.

OLD ENGLISH SONGS IN AMERICAN VERSIONS.

WHILE collecting games of children, some years ago, I came upon several examples of old English songs, preserved in America in versions independent of print.

The songs seem worth printing, if only as an illustration of the pertinacity of this form of tradition.

The first example is the very ancient song of the joys of Mary. The version comes from Connecticut, whence ultimately derived I could not discover : —

The first joy that Mary had, it was the joy of one,
To see her son Jesus into the world to come.
 Into the world to come, good man, and blessed may he be,
 With Father, Son, and Holy Ghost, and Christ eternally.

The second joy that Mary had, it was the joy of two,
To see her son Jesus go through the world, go through.

The third joy that Mary had, it was the joy of three,
To see her son Jesus upon the cursed tree.

The fourth joy that Mary had, it was the joy of four,
To see her son Jesus open wide the door.

The fifth joy that Mary had, it was the joy of five,
To see her son Jesus make the dead alive.

The sixth joy that Mary had, it was the joy of six,
To see her son Jesus bear the crucifix.

The seventh joy that Mary had, it was the joy of seven,
To see her son Jesus wear the keys of heaven.

The eighth joy that Mary had, it was the joy of eight,
To see her son Jesus make the crooked straight.

The ninth joy that Mary had, it was the joy of nine,
To see her son Jesus make the water wine.

.
The twelfth joy that Mary had it, was the joy of twelve,
To see her son Jesus (burst the gates) of hell.

The reciter could not give the tenth and eleventh verses, nor the whole of the last line.

From English children in Philadelphia the following version of the first verse is obtained : —

The first good joy that Mary had, it was the joy of one,
To bring into this sinful world her dear and only son.

The next good joy that Mary had, it was the joy of two,
To teach her dear son Jesus to read the Bible through.

It would be worth the while of some collector in England to gather together modern versions, of which many are probably still there current.

A few years ago, Catholic children, in the streets of New York, were in the habit of singing a peculiar version of an old carol.

I wash my face in a golden vase,
Golden vase, golden vase,
I wash my face in a golden vase,
Upon a Christmas morning.

I wipe my face on a lily-white towel,
Lily-white towel, lily-white towel,
I wipe my face on a lily-white towel,
Upon a Christmas morning.

I comb my hair with an ivory comb,
Ivory comb, ivory comb,
I comb my hair with an ivory comb,
Upon a Christmas morning.

Two little ships were sailing by,
Were sailing by, were sailing by,
Two little ships were sailing by,
Upon a Christmas morning.

Guess who was in one of them,
One of them, one of them,
Guess who was in one of them,
Upon a Christmas morning.

The Blessed Virgin and her son,
And her son, and her son,
The Blessed Virgin and her son,
Upon a Christmas morning.

So far the carol may be a late importation ; but the following stanza, chanted in perfect good faith, and without intentional irreverence, is a curious evidence of the manner in which ancient religion is affected by newly acquired patriotism, among children accustomed to too little literary culture to perceive the incongruity :—

Guess who was in the other of them,
Other of them, other of them,
George Washington and his son,
Upon a Christmas morning.

W. W. N.

FOLK-LORE SCRAP-BOOK.

LUTINS IN THE PROVINCE OF QUEBEC. — At the April meeting of The American Folk-Lore Society, Montreal Branch, Hon. H. Beaugrand gave the following account of beliefs relating to these goblins, which is here copied from the report of the "Herald" of that city: —

"In the French-speaking parishes of the Province of Quebec, the lutins are considered as mischievous, fun-loving little spirits, which may be protecting or annoying household gods or demons, according to the treatment that they receive from the inmates of the house where they have chosen to dwell. It generally takes the form of a domestic pet, such as a dog, a cat, a bird, a rabbit, or even a reptile of the inoffensive species, or, again, rats and mice that have learned to become familiar with the members of a household.

"Black cats have always had a rather suspicious reputation as associates of sorceresses and witches, but it is singular that among our peasants they are regarded as protecting goblins, and that no one would think of parting with them, chasing them away, or ill-treating them in any manner. Lucky is the man whose house, or barn, or stable, has been chosen as a home by a large family of black cats. White cats — they must be of spotless white — are also considered as lutins, but I do not think that their protective abilities are as highly appreciated as those of their brothers of sombre hue. The same may be said of rabbits, birds, or dogs, which have never attained the popularity of the cats, but who occupy sometimes the popular position of household spirits but rather in a lesser degree. I have known an old farmer in the parish where I was born to get in a great excitement and give a good thrashing to a boy who had innocently killed a small yellow snake which he had seen crawling along the grass in front of his house. The old man said that he would have preferred losing his best horse rather than see that snake killed. It had been living in his cellar for some years past, and he considered it as a good lutin which brought him luck and prosperity. I have said that lutins could be protective or annoying, according to the treatment that they received. The most fantastic powers are attributed to the good lutins, and there is hardly any good action or any favorable intervention of which they are not capable. They will procure good weather for the crops, they will watch over favorite animals, they will intercede for the recovery of a sick member of the household, and I have heard of an enterprising lutin who would, during the night, shave the face of his master and black his boots for Sunday morning. So much for the good lutins, who are treated in a proper and affectionate manner; but woe to the wicked or unhappy man who willingly or unluckily offends his household spirit, be it under the form of a black cat, white dog, or yellow snake. Life for him will become a burden, and his days, and especially his nights, will become a pretext for a long series of annoyances and persecutions of all kinds. On rising in the morning he will find his boots filled with peas or with pebbles; his pantaloons will be sewed up at the knee; he will find salt in his porridge and pepper in his tea, and the meat in the soup kettle will be turned

into pieces of stone. If he goes cutting hay or grain, he cannot get his scythe or his sickle to cut properly; in winter time the water will freeze in his well, and his wife never can cook a good *tourtier* — meat pie — without burning the crust into a crisp. These are only a few of the ills that await the poor man at his house or in his field; but the stable is the favorite place where the *lutin* will make his power felt. He loves to take his revenge on the favorite horse of his offender. He will nightly, during months and months, braid or entangle the hair of the tail or mane of the animal, and when the farmer comes in the morning to groom his roadster he will find it in a terrible plight, all covered with thistles or burrs. The *lutins* will even go farther than that when they have been gravely insulted. They will find their way into the stable during the night, mount the horse, and ride it at the highest speed until the wee hours of morning, returning it to its stall completely tired out, broken down, and all in a lather of sweat. And what is the farmer to do to cope with its ghostly enemy and to prevent his carrying out his system of persecution? He will sprinkle with salt the path that leads to the stable, and he will place a bag of salt against the door at the interior of the stable, so that the salt will be spilt when the *lutin* tries to enter. It would seem that *lutins* have a holy horror of salt, and that they cannot pass where that condiment has been strewn in their way. But *lutins* will even evade the salt, and enter the building to play their ghostly tricks. Then, there is only one way of putting a stop to their annoyances. The peasant will have to kill one black and one white cat, and with the strips of raw hides resulting from that double murder he will make lattice screen doors and windows for his stable, and the *lutin* never was known that could crawl through an aperture so protected against his wiles. Friendly *lutins* will attach themselves to favorite children and guide them safely through the infantine maladies of their tender years. They will befriend sweet and comely maidens, and favor them in the subjugation of a recalcitrant sweetheart, but they must be treated in a just, proper, and affectionate manner, because they seem to ignore the doctrine of forgiveness and, come what may, they are bound to get even with those who have had the bad luck to incur their ill-will or their anger."

FRIDAY NOT AN UNLUCKY DAY ACCORDING TO COLUMBUS. — Friday has long lain under the accusation of being an unlucky day. The Paris "*Figaro*" takes up its defence and puts Christopher Columbus himself upon the stand. Here is the testimony: On Friday he left the port of Palos to discover America. On Friday he completed his observations concerning the magnetic variations. On Friday he saw birds, the first indication of a new world. On Friday, October 12, 1492, he saw land. On Friday he planted the first cross upon American soil. On Friday, October 19, he announced to the Catholic kings his return in the month of April. On Friday he made his triumphal entry into Barcelona. On Friday, November 16, he found a cross planted by an unknown hand on a deserted island in the sea of Notre Dame. On Friday, November 30, he planted a cross in Puerto-Santo. On Friday, January 4, he set sail for Spain. On Friday, January 25, he caught an immense stock of fish. On Friday, Febru-

ary 15, he came out of a fearful hurricane. On Friday, March 8, he received an invitation from his former enemy, the king of Portugal, to dine. On Friday, March 16, he made his triumphal entry into Palos. Columbus often spoke of the strange coincidence, and he had a great veneration for his lucky day. — *From the Evening Telegraph, October 28, 1892.*

THE SERPENT-WOMAN OF HATTON LAKE. — A newspaper of Cheyenne, as copied by the "St. Louis Republic" of June 25, 1892, gives a curious account of the belief of Indians in that neighborhood respecting the Serpent-woman who is supposed to live in Hatton Lake. The middle of the lake is said to be bottomless, and a great spring which bubbles up there is supposed to be the woman's breathing. The Indians, states the account, say that before the white men came to Wyoming, captives taken by other tribes were thrown into the lake to her. She is imagined to be looking for her lover; she takes all the men who come her way, and when she finds that he is not among them, she makes them all her slaves. Hunters are her favorite prey, for the tradition says that her lover was a hunter. She tempts these to the middle of the lake by a magnificent red swan, which keeps fluttering just beyond gunshot, and so lures them within her power. The person who can slay this bird will become possessed of power of all sorts. The woman may be found at any time in the middle of the night, when there is no moon and bad weather; but no man who undertakes the adventure ever returns to tell the story. Those who have seen her at other times, when concealed behind rocks and looking for game, must keep their discovery secret or they will be put to death by serpents.

In appearance she is a beautiful girl, with the head of a great serpent, which however is concealed, when seen behind, by her long hair. Her name is never mentioned, and no inducements can bribe one of the tribe to reveal it, she being always spoken of as "The Woman." All the lizards and snakes are her spies, and whoever speaks of her she will slay. In one case, however, a hero boasted that he would conquer the Serpent-woman; he caused himself to be taught magic by the medicine men, and succeeded so far as to return in safety after his encounter, but when near the shore was careless enough to take off this medicine shirt which protected him, and was bitten by a serpent which had concealed itself in the boat. Before his death he related the tale of his adventure, and how he resisted her efforts to tempt him, but his heart failed him when he saw the dead who were below rising to her aid. His body was thrown into the lake, to appease the woman. This year, the body of a drowned man has been recovered from the lake for the first time, and the Indians conceived this circumstance to indicate that the dominion of the woman was over.

NEGRO SUPERSTITION CONCERNING THE VIOLIN. — The "Boston Transcript," October, 1892, affirms that for many years, and even long before the war, playing the fiddle and the banjo had been dying out among the negroes, owing to a superstition that "de devil is a fiddler." The master of the mansion says: "In my father's time, and when I was a boy, there

were few regular musicians, and at parties, unless it was a very grand affair, a lady played the piano, accompanied by a gentleman on the violin, and monstrous good jigs and reels they played too. But when it got too much like work, almost anybody's carriage driver could be sent for out of the kitchen who could fiddle well enough to dance the Virginia reel by. But when I grew up negro fiddlers were scarce among the plantation hands, except the 'professionals,' who were free negroes. They have been growing scarcer, owing to this superstition about old Pluto.

"Among the city negroes the piano is the favorite instrument, as it is so much easier to acquire a certain proficiency on it than on the violin. In the country, though, it is generally thought unbecoming, at least, for a 'chu'ch member' to play the violin, if not actually an audacious communication with Satan himself. But it involves neither deadly sin nor any spiritual risk whatever to play the accordeon or the 'lap organ,' as they call it. The 'cor'jon,' consequently, is a very popular instrument."

SCANDALIZING THE RATS. — The "Boston Traveller," May 13, 1892, observes that fifty years ago, in some places in New England, it was not an uncommon thing for people to go into the cellars of their houses and scandalize the rats, in the expectation that this would drive them away. It was said that the rats would often disappear after the trial.

SUPERSTITIONS OF NEGROES IN NEW ORLEANS. — Among a collection of cuttings relating to folk-lore, we find in a Northern journal of June 6, 1891, an interesting account of negro superstitions attributed to the "St. Louis Republic: " —

"Webster defines superstition as a 'belief in omens and prognostics,' and further, 'omen, a sign, a presage; prognostic, foreboding, token.' Of all these definitions, the only one used and understood by that most superstitious of all races, the African, is 'sign.' A sign of trouble, of sickness, of joy, of sorrow, of visitors, of accident, a voyage, a death!

"If the cat washes her face with dainty touches of velvety paw, 'Dat a sho' sign hit gwine to rain, Miss Nannie!' If Señor Cockalorum crows lustily three times before the door, 'Gwine hab visitors dis day, Miss Nannie, sho's you' bawn!' If sparks scatter in golden showers from the chimney, 'Don' move, chile; hit won't burn yo'; dat a sign money comin' to you.' 'Don't burn the egg-shells, honey, case dat bring you sorrow.' 'Fo' de Lawd's sake, see dat rat run 'cross dat heyth [hearth]! You's got a bad enemy, chile, gwine to do you sum dirt.' 'Wha' for you kim back, honey? Don' you know you must n't turn back arter you git sta'ted? Dat sho' sign you gwine to hab bad luck while you out. How cum you let Miss Flo lay her parasol on de bed? You an her be bad friends, sho', you see.'

"These and hundreds of similar sayings and superstitions are as familiar to Southerners as the blue skies and fragrant blossoms of their sunny clime.

"In the extreme South, more especially in Louisiana, and in New Orleans worst of all, where French, Spanish, Italian, and African — all races peculiarly susceptible to occult influences — predominate, superstition runs riot.

"Perhaps the most peculiar of the many methods adopted to work upon the superstitious negroes was the insertion by apparently supernatural means of balls of feathers into pillows and beds. I have myself examined these creations, and marveled at the skill displayed in their manufacture. The closest scrutiny failed to discover rip or newly sewed seam in bed or pillow tick, and yet the balls were found buried in the mattresses and among the soft feathers of pillows. They were made of soft, highly colored feathers, brilliant and gaudy, scarlet and gold, bright blue and vivid green, and were about the size and shape of an orange.

"A peculiar odor was exhaled, and when lightly struck an almost impalpable powder arose. An inquisitive Jack of the family cut one of the queer objects in halves, and we found therein such an assortment as Shakespeare puts into his witches' cauldron, as they brewed in darkness and tempest :

Fillet of a finny snake,
Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Lizard's leg, and owlet's wing.

"The creole negroes of New Orleans have a grewsome fashion of invoking a consummation of their wishes that I believe is entirely indigenous to the soil of that quaint cosmopolitan semi-foreign old city. Among the numerous fête days, high days, and holidays that are scattered so liberally among the too sober pathway of the twelve months of the year, none is more beautifully observed by the New Orleanaise than the first of November. This is by legal statute a state holiday, and in the Catholic and Episcopal church calendars All Saints' Day, but in Louisiana, and particularly in the Crescent City, it is a day for the remembrance of the dead.

"That tomb is, indeed, neglected, and its occupant forgotten, that does not bear a memento. From the simple conch shell, or perhaps only a little mass of white, glistening sand, with a paper rose stuck in its midst, to the elaborate, expensive floral tribute that crowns the lofty marble of the rich man's resting-place, not one is left without decoration. A general pilgrimage to the many cemeteries in and around the city takes place, and its observance is universal to a surprising degree.

"It is on that day the old cradle superstition tells you to pursue the following method if you want to have your wish, the dearest desire of your heart, fulfilled.

"You must purchase beforehand a handkerchief, and it must not be used, but kept clean and white for this occasion.

"On the eventful morning you must leave home as early as possible and also as quietly, and not a word or a sound must escape your lips from the time you close the door behind you until you return. You must go to a cemetery, enter the main gate, walk from there to the opposite wall. on the main avenue, and somewhere on its length you must pick up a piece of dirt ; tie this in one corner of the new handkerchief, naturally expressing your most heartfelt wish.

"Leave the cemetery by the same gate you entered, and make your way to a second ; enter this and pursue the same course, tying a bit of dirt from the main walk into a second corner of the handkerchief with a second

wish. Visit a third cemetery, and tie a third bit of dirt into a third corner of that blessed handkerchief, with a third and last wish. Return home, roll the handkerchief into a compact little ball, and toss it upon the top of an armoier, or on the cornice of a high window, or, perhaps, on the tester of the bed. Any high place that is likely to be undisturbed, save by spiders, will answer.

"Then, and not until then, must you speak. The charm is broken if a single audible sound escapes during this rite. When it is remembered that you are most likely to meet your dearest friend and foe among the crowds that pass to and from the cemeteries, attending their own and viewing others' decorations, it will be seen that it is not an easy matter to keep absolutely quiet; but those wishes will come true before twelve moons have shed their rays upon you, and many and fearsome are the tales told by the old creole negresses of the 'granted wishes' that in many cases proved to be indeed 'scourges that sting.'"

BURYING DOGS IN CENTRAL AFRICA. — The "New Orleans Picayune," as cited in a Northern newspaper of June 6, 1891, contained a piece of superstition in regard to burying dogs. The letter says: "The king of Bihe made a great disturbance because Mr. Arnot, a Scotch missionary, buried in the ground a dog which he had been obliged to kill. The chief sent word that this was a crime, and that the missionary must take up the body and throw it into the river. After this he must kill a chicken and sprinkle its blood upon the ground where the dog had been buried. Now, it was not deemed best to anger the king by refusing to do as he had commanded, so Mr. Arnot took up the body of the dog and threw it into the river and paid a fine. All they can pay with is cotton cloth, and of this Mr. Arnot had to pay forty yards. But he did not sprinkle the blood of the chicken on the ground, because that would look too much like doing homage to 'the spirits.' However, there was an old native who felt that this must be done in order to avert evil consequences, so he killed the chicken and went through the ceremony."

THE TWENTY-ONE PRECEPTS OF THE OTTAWA INDIANS. — A correspondent communicates the following curious extract from a small pamphlet written by A. J. Blackbird, Mack-a-te-be-nessy, son of the Ottawa chief Mack-a-de-pe-nessy.

The twenty-one Precepts or Moral Commandments of the Ottawa and Chippewa Indians, by which they were governed in their primitive state, before they came in contact with white races in their country : —

1st. Thou shalt fear the Great Creator, who is the over ruler of all things.
2d. Thou shalt not commit any crime, either by night or by day, or in a covered place; for the Great Spirit is looking upon thee always, and thy crime shall be manifest in time, thou knowest not when, which shall be to thy disgrace and shame.

3d. Look up to the skies often, by day and by night, and see the sun, moon, and stars which shineth in the firmament, and think that the Great Spirit is looking upon thee continually.

4th. Thou shalt not mimic or mock the thunders of the cloud, for they were specially created to water the earth, and to keep down all the evil monsters that are under the earth, which would eat up and devour the inhabitants of the earth if they were set at liberty.

5th. Thou shalt not mimic nor mock any mountains or rivers, or any prominent formation of the earth, for it is the habitation of some deity or spirit of the earth, and thy life shall be continually in hazard if thou shouldst provoke the anger of these deities.

6th. Honor thy father and thy mother, that thy days may be long upon the land.

7th. Honor the gray-headed persons, that thy head may also be like unto theirs.

8th. Thou shalt not mimic or ridicule the cripple, the lame, or deformed, for thou shalt be crippled like unto them if thou shouldst provoke the Great Spirit.

9th. Hold thy peace, and answer not back, when thy father or thy mother or any aged person should chastise thee for thy wrong.

10th. Thou shalt never tell a falsehood to thy parents, nor to thy neighbors, but be always upright in thy words and in thy dealings with thy neighbors.

11th. Thou shalt not steal anything from thy neighbor, nor covet anything that is his.

12th. Thou shalt always feed the hungry and the stranger.

13th. Thou shalt keep away from licentiousness and all other lascivious habits, nor utter indecent language before thy neighbor and the stranger.

14th. Thou shalt not commit murder while thou art in dispute with thy neighbor, unless it be whilst on the warpath.

15th. Thou shalt chastise thy children with the rod whilst they are in thy power.

16th. Thou shalt disfigure thy face with charcoal, and fast at least ten days or more of each year whilst thou art yet young, or before thou reachest twenty, that thou mayest dream of thy future destiny.

17th. Thou shalt immerse thy body into the lake or the river at least ten days in succession in the early part of the spring of the year, that thy body may be strong and swift of foot to chase the game and on the warpath.

18th. At certain times, with thy wife or thy daughter, thou shalt clean out the fire-place and make thyself a new fire with thy fire-sticks, for the sake of thy self and for the sake of thy children's health.

19th. Thou shalt not eat with thy wife and daughters at such time, of food cooked on a new fire, but they shall be provided with a separate kettle and cook their victuals therein with an old fire out of their wigwam, until the time is passed ; then thou shalt eat with them.

20th. Thou shalt not be lazy, nor be a vagabond of the earth, to be hated by all men.

21st. Thou shalt be brave and not fear any death.

If thou shouldst observe all these Commandments, when thou diest thy spirit shall go straightway to that happy land where all the good spirits are, and shall there continually dance to the beating of the drum of Tchi-baw-

yaw-booz, the head spirit in the spirit land. But if thou shouldst not observe them, thy spirit shall be a vagabond of the earth always, and go hungry, and will never be able to find this road, Tchî-bay-kou, in which all the good spirits travel.

Mary E. Chamberlain.

MUSKEGON, MICH.

NOTES AND QUERIES.

THE CEREMONIAL CIRCUIT. — I have read with interest Dr. Fewkes' article on "The Ceremonial Circuit among the Village Indians of North-eastern Arizona," in vol. v. No. 16, and wish to offer a slight contribution to the subject of "the ceremonial circuit," — a subject which has long engaged my attention.

In the first place, I would say that I regard the terms dextral and sinistral, used in describing the circuits, as of doubtful propriety and likely to prove ambiguous. The same circuit may be dextral from one point of view and sinistral from another. For instance, the Navajo devotee always moves, when on sacred errand bent, in the direction of the sun's apparent course. This leads him, when he turns on his own axis, as in returning to the medicine-lodge after depositing a sacrifice, to face about to the right; but when he enters the medicine-lodge or any sacred inclosure he cannot be said to proceed to the right. As he enters at the east, he finds before him two roads passing round the fire, — one to the left, the other to the right, — and meeting on the opposite side of the fire. It is the left-hand road that he takes in order to make the required circuit:

Fortunately we have no need to employ an ambiguous term in designating the circuit made by the Navajo. We have for this an excellent word of good Saxon origin, — the word is *sunwise*. If we have a word to designate procession in the opposite direction I am not aware of it, and if no such word is to be found in the dictionaries, it is a significant fact.

In all the many Indian dances — and I might reckon them by hundreds — which I witnessed before I came to New Mexico, I remember seeing only the sunwise circuit. In Catlin's "Illustrations," etc., "of the North American Indians," there are a dozen pictures of Indian dances in which the ceremonial circuit is unmistakably shown, and in all these the circuit is sunwise. I have read — but am not now in a position to quote my authorities — that in pagan ceremonies still surviving among the peasantry of Europe, as in the rites practised at holy wells, the sunwise circuit is observed. I think it would be found, too, on investigation, that in ceremonies practised behind guarded doors by the most cultured men of our own day and nation, processions move in this circuit, whenever any formal circuit is observed. For many years I was of the opinion that this was the only ceremonial circuit.

It seems reasonable to suppose that the sunwise circuit originated in sun worship. But if this be so, how did a circuit in the opposite direction origi-

nate? Could this have been derived from the heliolatry of a land where the sun moves from east to west by way of the north, *i.e.* the southern hemisphere? This seems highly improbable when we learn how far north a ceremonial movement is practised in a direction opposite to sunwise; still, in our future investigations of this subject it might be well to keep the possibility of such an origin in mind.

The rites of the Navajos have many features in common with those of the Moquis and other Pueblo Indians; but we need not suppose, from this, that the Navajos have borrowed directly from the modern Pueblo tribes. The Navajo legends point distinctly to the influence on Navajo worship of the ancient cliff-dwellers (who still inhabited this land when the first Athabaskan wanderers entered it), but do not point to the influence of the village Indians. The similar features in the ceremonies of both these races may have had a common origin; but it is noteworthy that, while alike in many respects, they differ in the important point of the ceremonial circuit.

Washington Matthews.

POPE NIGHT IN PORTSMOUTH, N. H. — I inclose two slips from two Portsmouth newspapers in regard to "Pope Night" in 1892. I send them that you may have authentic witness of such celebration in one place. I think Newburyport may be also included in the list of places where Pope Night is remembered.

In addition, I can vouch for the similar celebration in this town, New Castle, for twenty-six years past, or ever since I became resident. Doubtless the reason for such celebration is long since lost to the "chaps" who still keep it up.

In this town, not only is the reason lost, but there the name also, — the boys call it Pork Night. But this is in accordance with the general fortune of popular festivals; as soon as the meaning is lost, the names suffer strange and often grotesque transformations.

John Albee, New Castle, N. H.

"The celebration of the anniversary of Guy Fawkes' night on Saturday by the young people of this city was not so extensive as in former years, no doubt owing to the condition of the streets, but nevertheless small bands paraded the streets and made the early part of the evening hideous with music (?) from the tin horns they carried for the occasion. Some carried the usual pumpkin lanterns. The ringing of door-bells was also extensively indulged in. Very few of the paraders knew that the celebration was in keeping of the old English custom of observing the anniversary of the discovery of the famous gunpowder plot to blow up the House of Commons." — *From the Portsmouth Republican News, November 7, 1892.*

"Chaps in this city had their annual blow-out on Guy Fawkes' night, and in parts of the city the toot of the horns was something terrific. Some grotesque pumpkin lanterns were seen, and altogether the 'celebration' was evidently enjoyed by the boys.

"Portsmouth is not alone in this peculiar observance, for down at Mar-

blehead the night of the 5th of November is remembered by a huge bonfire on the Neck, around which the chaps with horns dance in fantastic glee. The blaze Saturday night on the M. N. was a bigger one than usual.

"It's a queer custom the youths of Portsmouth and Marblehead have."
— *From the Portsmouth Daily Evening Times, November 7, 1892.*

DRAWING A CROSS FOR LUCK. — The mention of this practice, by Elizabeth M. Howe, in the number for April-June, reminds me of a similar custom employed when I was a child in playing croquet. When a player had got the ball into an exceptionally good position, I remember that the usage was to draw a cross with our mallets before the ball, in the hope that the next player could not make a good shot across the sign, and oust the ball from its position.

Mary E. Chamberlain.

FOLK-LORE FROM NORTHERN NEW YORK. — The Negro folk-lore mentioned by Collins Lee, in the number for April-June, is about the same as the superstitions which people in northern New York were wont to observe, if not to believe, in the days of our stately grandmothers. I remember mine telling me that, in order to cure a wart, one must enter a house and steal a tiny piece of meat, put it on the wart, secrete it under a stone, and when the meat decayed the wart would be gone.

There was a prophecy in regard to sneezing before breakfast : —

Sneeze on a Monday, sneeze for danger,
Sneeze on a Tuesday, kiss a stranger,
Sneeze on a Wednesday, sneeze for a letter,
Sneeze on a Thursday, for something better,
Sneeze on a Friday, sneeze for sorrow,
Sneeze on a Saturday, see your sweetheart to-morrow,
Sneeze on a Sunday, the Devil will have you all the week.

Another in regard to shoes : —

Wear on the side, a rich man's bride,
Wear on the heel, sorrow a good deal,
Wear on the toe, spend money as you go.

Stumbling on the sidewalk was a bad omen ; to stumble going upstairs, a good one. In starting to go anywhere, if you had forgotten anything for which you were obliged to return, it was necessary to sit down and wish for good luck, or bad luck was sure to follow.

The reason pork "frizzled" up in frying was because it was killed at the wrong time of the moon. Never eat the first strawberry you get ; throw it where a bird will have it, and it brings you good luck.

Kill the first snake.
Break the first brake.
And you will accomplish all you undertake.

Count forty gray horses, and the first person to whom you speak is the one you will marry. If undergarments are accidentally turned, never return them until they are washed ; to do so will bring evil.

If you drop a lump of sugar in your coffee, and the bubbles rising from it form regularly round the side of the cup, it means fair weather ; if scattered in irregular forms, bad weather. Every time one involuntarily sighs, some one is stepping upon the sod where his grave will be made. When Death enters a family, he is never satisfied until three are taken, and this happens within two years. All children, I suppose, have said the "clover rhyme," when looking for the four-leaved clover : —

Two, in your shoe,
Three, let it be,
Four, over the door,
Five, let it thrive.

Mrs. Mary E. Chamberlain, Muskegon, Mich.

AN OLD CHARM. — The following is a charm for nose-bleed, taken from an old book : —

TO STANCH THE BLEEDING AT THE NOSE.

Sanguis manet in te,
Sicut Christus ferat in se,
Sanguis manet in tua vena,
Sicut Christus in sua pena ;
Sanguis manet in te fixus,
Sicut Christus in Crucifixus.

Say this over three times, naming the party's name, and then say the Lord's Prayer.

A. L. Alger.

BOSTON, September 17, 1892.

To the Editor of the Journal of American Folk-Lore : —

MY DEAR SIR, — In the April-June, 1892, Journal, in the Scrap-Book, is an interesting article regarding Mrs. Harriet Maxwell Converse and her election to chiefship in the Six Nations. It also states Mrs. Converse was adopted by the Seneca Indians in 1890. The writer continues : "Mrs. Converse was the first white woman who ever received adoption," etc.

The paragraph is somewhat ambiguous, and I would inquire if it means that Mrs. Converse was the first white woman ever adopted by the Seneca tribe, or the first white woman adopted into the Six Nations?

If the latter, permit me to correct a misstatement before it becomes a settled error. Mrs. Erminnie A. Smith was the *first* white woman adopted by a tribe of the Six Nations, having been formally adopted by the Tuscaroras in 1880, as sister to their chief, and received the name of Ka-tci'-tcis-tā'-kwā'st, or "The Beautiful Flower." This I found by authentic records while preparing a memorial to Mrs. Smith in 1888.

My object in directing your attention to the paragraph in the Scrap-Book has been already noticed, and is not in any way intended to detract from honors conferred upon Mrs. Converse.

It presents an opportunity, however, to remind your readers (if any have forgotten) of the great and noble work Mrs. Erminnie A. Smith accomplished, and to preserve the memory of that woman, of whom Mr. Horatio

Hale has said: "She had pursued studies in Indianology which *alone* would make any *man* famous."

Mrs. Smith gave her life to her labors, for through her intense interest and desire to complete her dictionary of the Tuscarora, although warned by her physicians, she resumed her task before fully recovering from a severe illness, and by so doing overtaxed her strength.

The Smithsonian Institution — of which for a number of years she had been a member — continued her work.

At intervals, for some years, Mrs. Smith resided among the Six Nations, that while learning their dialects she might better become acquainted with their needs, and ascertain how best to serve them; and at her house could always be found two or more Indians whose education she was conducting.

Too much honor cannot be paid to Mrs. Smith, Mrs. Converse, and other women who have been or are devoting their energies to the Christian work of helping the Indians; yet only a few days since I was asked what honor a woman could feel in being adopted or made a chief among Indians!

Sara L. Lee.

LOCAL MEETINGS AND OTHER NOTICES.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY. — *Friday afternoon, November 18th.* The first meeting of the season was held at the house of Mrs. Joseph B. Warner, Cambridge, on the third Friday of the month as usual. Prof. John Fiske presided. The paper for the evening was by Mr. Alfred M. Williams, of Providence, R. I., on "Folk-Songs of the Civil War." In the absence of Mr. Williams, the paper was read by Miss Elizabeth M. Howe, of Cambridge. The writer dealt especially with those songs which are not included in the usual collections, but which were sung rather than read, and represented in some measure a survival of oral folk-song. (This paper is published in the current number of the Journal.) After the reading, conversation ensued on matters suggested by the paper. It was agreed that at a future meeting of the society the subject should be resumed, and that members were recommended to make additional collections.

Friday evening, December 9th. The meeting for December was held at the house of Miss Alger, 6 Brimmer Street, Boston, Mr. Dana Estes presiding. The Secretary brought to the attention of the members the approaching annual meeting of the American Folk-Lore Society, to be held in Boston, December 28th and 29th. The Association then proceeded to hear a paper by Prof. David B. Lyon, of Harvard University, the subject being "Babylonian Versions of the Creation."

MONTREAL BRANCH. — *Monday, October 10th.* The first meeting of the winter took place at the house of Mrs. L. Fréchette, 408 Sherbrooke Street. Professor Penhallow, first Vice-President, took the chair in the absence of the President, Mr. Beaugrand. The Secretary, Mr. Reade, gave the substance of correspondence that he had had, since the last meeting, with the societies of New Orleans, Boston, and Chicago, with which he had, at their

request, promised to exchange reports of proceedings. The chairman then called upon Mr. Reade to give his paper on "Opportunities for the Study of Folk-Lore in Canada." The essayist introduced the subject with a brief sketch of the history of Folk-Lore organization and study in Great Britain, the continent of Europe, especially France, the United States and Canada, and mentioning a number of periodicals that were entirely devoted to this branch of research. Mr. Reade, having shown the relations of Folk-Lore to ethnology and mythology, characterized it as the stored-up knowledge of the folk or people, consisting largely of survivals of habits of thought or social and ceremonial customs of a more or less remote past. It included the whole vast background of popular thought, feeling, and usage, out of which and in contrast to which had been developed all the individual products of human activity that go to the making of history. The essayist then gave a succinct statement of the racial constituents of Canada, pointing out that every one of the various groups that composed our complex nationality had its own myths, tales, traditions, superstitious beliefs, ballads, dialects, etc., so that no matter where one lived between the Atlantic and the Pacific, in town or country, among French, or British, or German, or aborigines, descendants of U. E. Loyalists, or people of old-country stock, he was at no loss for interesting and valuable data. From Ferland's history and other sources, including the censuses, from those of the seventeenth century to the last, Mr. Reade showed in what way Canada had been settled, and where the folk-lore had the best opportunities with regard to each race or nationality. He next gave a summary of what had already been done in the way of Folk-Lore research by Abbé Petitot, Mr. H. Hale, Dr. F. Boas, Mr. A. F. Chamberlain, Abbé Maurault, Dr. G. M. Dawson, Mr. James Deans, the late Dr. Rand, Mrs. W. W. Brown, the Rev. John McLean, Father Lacombe, Rev. E. F. Wilson, Mr. Fréchette, Mr. R. G. Haliburton, Mr. Beaugrand, etc. He also referred to the colonies of Norsemen, Russians, Hungarians, Roumanians, Chinese, etc., settled in Western Canada, all with strongly marked racial features in their social, religious, and industrial life. Finally, the essayist called attention to the mass of virtually forgotten lore to be found in the works of Champlain, the Jesuits' Relations, Charlevoix, De Gaspé, the writings of travellers, "Nor'-Westers" (including the Hon. Mr. Masson's excellent series), Mr. Canniff Haight's "Country Life in Canada," the writings of Messrs. LeMoine, Sulte, F. de Saint Maurice, and numerous other works of the past and present.

After a short discussion, Mr. Fréchette read a paper entitled "La Corriveau," based on a double murder and consequent trial, — the trials having taken place in the year 1763, near the close of the *règne militaire*, and affording a striking illustration of the legal barbarism of the time.

The reading of this paper was followed by music, conversation, and refreshments, and the meeting adjourned to the second Monday in November.

Monday, November 14th. The Society met at the house of Mr. W. C. Van Horne. Professor Penhallow, who presided, read a paper entitled "Epitaphal Inscriptions," the paper being based upon a collection of epitaphs obtained from various localities in New England and Canada. At the outset, Professor Penhallow gave an account of the works hitherto pub-

lished in relation to this subject. (The paper will be found printed in full in the present number of this Journal.) At the conclusion of the reading, several of the members present supplemented Professor Penhallow's article by instances of curious epitaphs which had come within their knowledge. The evening was pleasantly concluded with a social meeting and the inspection of a collection of antiquities which the Society was invited to examine.

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BOOKS.

ETHNOLOGY IN FOLK-LORE. By GEORGE LAURENCE GOMME, F. S. A., President of the Folk-Lore Society, etc. New York: D. Appleton & Co., 1892. Pp. vii, 203. (Included in the Modern Science Series, vol. iv.)

The President of the Folk-Lore Society, in this interesting little volume, undertakes to set forth his ideas of the scope and object of folk-lore studies. He indicates the manner in which the belief and customs of primitive tribes, included under the wide designation of ethnology, continue to exist in civilized communities, under modified forms, as modern folk-lore. Of such survival he gives many instances. Thus: English village customs of festival seem to be connected with rites still celebrated in India, possessing exceedingly savage features, and having for their object the fertilization of the fields; the custom of the *couvade*, so extensively practised among races of a low degree of culture, still appears in usages of peasants in Yorkshire; the habit of sacrificing in order to appease the demon of the pestilence, of rescuing one endangered life by the sacrifice of another, the worship of sacred stones, dressing holy wells, and many other primitive customs, are retained, at least in the form of vague reminiscence, in recent British practice. Mr. Gomme gives his authorities, and the references thus presented to books, for the most part easily accessible, make his treatise a very pleasant and useful introduction to the study of the folk-lore of custom.

The author, however, has an hypothesis peculiar to himself as to the origins of folk-lore, and it is to the elucidation of this doctrine that his work is devoted. His theory is that two distinct sources can be traced in folk-lore; in the first place remains of Aryan culture, in the second place relics of a previous non-Aryan savagery. In Europe and Asia, at a remote period, existed wild races possessing a social state nearly uniform over vast areas; when these peoples became subject to Aryan over-lords, their condition of culture, no longer able freely to develop, became petrified in folk-lore. After the introduction of Christianity, the same process was repeated as regards Aryan ethnic civilizations. These survivals, of a twofold character, constitute folk-lore, which is incapable of progress, and only remains to undergo gradual disintegration.

It is obvious that the doctrine thus outlined is at once vague and complicated, and that its demonstration must be attended with extreme difficulty. Mr. Gomme's view appears to be that popular superstitions and

customs are purely local, and subject neither to introduction nor diffusion. Many folk-lorists, however, entertain opposite views. Besides, the word Aryan, as applied to custom and opinion, is of very doubtful utility. This term was introduced as the result of linguistic comparison; but whether custom and belief are parallel to language, and differences of speech a guide to opinion and usage, is a disputed question. Archæology and craniology of late have been considered to suggest views quite different from those set forth by philologists.

These considerations are not stated with intent to criticise, but to illustrate the various branches of inquiry suggested by Mr. Gomme's book. Folk-lore, as material calculated to be of use in examining ethnologic problems, is too obviously useful and interesting to require any apology. The labors of the President of the Folk-Lore Society will be appreciated, whatever may be the differences of opinion as to theoretical conclusions.

W. W. N.

VON DEN STEINEN, KARL. DIE BAKAÏRÍ-SPRACHE. Wörterverzeichnis, Sätze, Sagen, Grammatik. Mit Beiträgen zu einer Lautlehre der karäibischen Grundsprache. Leipzig. K. F. Koehler's Antiquarium, 1892. xvi, 404 S.

This work embodies the results of investigations carried on by Karl von den Steinen, the well-known traveller and ethnologist, during the second Xingú expedition (1887-1888), with regard to the language of the Bakaíri, a South American Indian tribe, the western division of whom are to be found eastward from the sources of the Tapajoz, and the eastern westward from the sources of the Xingú.

Invaluable to the philologist and to the student of the psychology of language from its wealth of detail with respect to phonology and grammar, the book contains much of interest for the folk-lorist and mythologist. Full lists (accompanied, wherever possible, by etymological interpretations) are given of the names of the different parts of the body, terms of relationship, names of natural phenomena, animals, plants, etc., names of weapons, tools, objects of art, together with a number of personal and place names. A few examples may be cited here:—

Iyúme zopáno, Second Finger = Help of the Father (*i. e.*, thumb).

Kxamáλ imél, Finger = Son of the Hand.

Eγato pûre, Soul = Shadow.

Parátába, Sea = Water-no-house (*i. e.*, waste of water).

Tsísi, Compass = Sun (because von den Steinen indicated with the needle the position of the sun at noon).

Núna, Watch = Moon (because it went day and night).

Müti, Southern Cross = Bird-snare.

Kxóáta, Orion = Frame for drying mandioca.

Kxóáta-êwéri, Sirius = One of the cross-beam of the mandioca-stage.

Tetatiγéh, Pleiades = Heap of mandioca-grains fallen from the frame.

Tetatiγéh yûe, Aldebaran = Father of the heap (*i. e.*, Pleiades).

The Milky Way is a great hollow tree with its roots in the south; at festi-

vals it is drummed upon. Some of the more interesting animal and plant names are these : —

Karasóto, electric eel = Lord of fishes.

Méyo ireýíru, red tree-ant = Ape-ant.

Tutuýéη, tapir, hog = Hairy.

Satúbi, bark = Tree-skin.

Yemariáli, species of palm = Hand-leaf.

Amongst the proper names, the most interesting are : *Oróika* (Evil Being) and *Kχέρι* (Creator of the present Bakairí race), *bakairí* (a Bakairí Indian) and *kχardíba* (a Portuguese, Brazilian).

Pages 209 to 244 are taken up with legends of the Bakairí. The native text, to which interlinear and free translations are added, is given in phonetic transcription. The myths recorded are : The Creation ; How Kamuschini made Women ; The Hunting of Keri and the Fox ; The Deer gets Mandioca from the Bagadu-fish ; The Jaguar and the Ant-bear.

Kχamušini (to be explained from the words for sun in several Caraïb dialects — in Pareni, *Kamusí*), the oldest of all the ancestors, is represented as dwelling in heaven, and with him the creation legend begins. With him appear *Oka*, the Jaguar, son of *Mero* (grandmother of Keri and Kame), *Kχέρι* (the creator, not the ancestor, of the present, but not of the very first, Bakairí and other Indian tribes), and his twin brother *Kχame* (the creator of several tribes, especially of the *Nu-Amak*, but not the ancestor of them). *Kχέρι* is the chief hero of Bakairí legend, and is wiser and more powerful than *Kχame*. The names of the twins seem to be derived from the words for sun (*Káme*, in Mehinakú) and moon (*Keri*, in Pareni), although while *Kχame* is in legend always weaker than *Kχέρι*, his name corresponds to that of the *sun* and *Kχέρι*'s to that of the *moon*. The legend of the creation is a very interesting one, involving several failures on the part of Kamuschini to make wives for Oka ; two were made, however, which were good, after a number of beings had been made and killed.

The story of Keri and the Fox is very curious, for in it Kame enters into a mouse, is eaten by the fox, who afterwards vomits, and his bones are gathered and blown upon by Keri, when Kame rises again to life. The tale of the Jaguar and the Tamanduá is humorous, the former being duped, but is best read in the original, the jests being such as the Indians can most appreciate.

The author, in notes to these legends, gives many interesting items of folk-lore. The mythology of the Caraïb peoples, judged by the specimens here given, will well repay careful study, and it is to be hoped that Professor von den Steinen will again be able to visit these interesting Indians.

A. F. Chamberlain.

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